

the Joy of Easter

James M. Gray

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By E. Adams

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God's Must in the
Believer's Life

Harold B. Street

The Wisdom of
Revelation

Charles H. Heaton

The Divorce
Question

John T. Reeve

APRIL
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Some of the students of the Moody Bible Institute, September 1935.

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Moody Bible Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE
and THE INSTITUTE TIE

Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE
Publication Manager

WILL H. HOUGHTON
Editor

CLARENCE H. BENSON
Associate Editor

Vol. XXXVI

APRIL, 1936

No. 8

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Moody Bible Monthly

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And another friend, commenting on an editorial which appeared in The Chosen People, wrote, "It is one of the strongest, most fearless articles I have ever read. God bless you for your courage."

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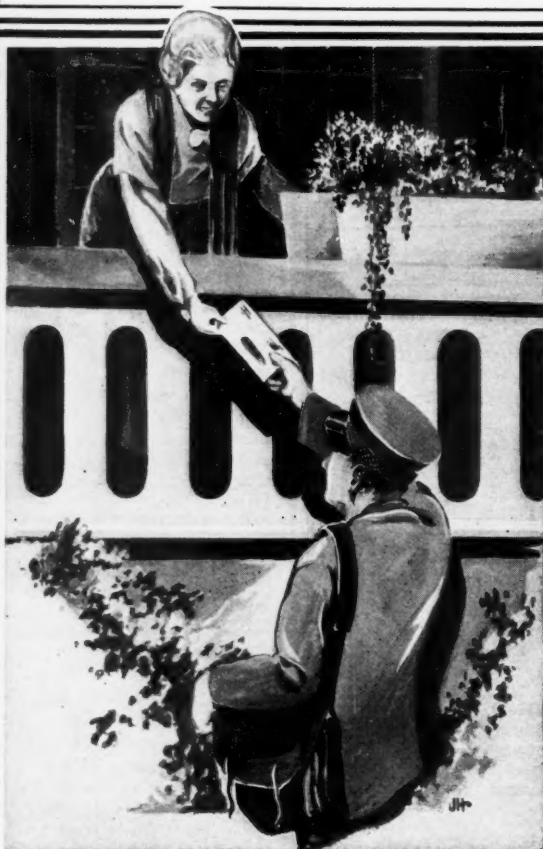
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Moody Bible Institute Monthly

APRIL, 1936

EDITORIAL NOTES

Easter has its glorious news concerning the victory of a crucified Christ. We stand in awe in front of the empty tomb and hear the words, "He is risen"

"Go Quickly" (Matt. 28:6).

But following close upon that word of the angel is another word, "Go quickly." Is it not enough that my pulse leaps with the news of His resurrection? No. My steps must leap also for there is a "go" and a "quickly" in every Easter message.

Why the need of haste? There is time enough to give the news later. Tomorrow, next week. This was not to be a mere three day word soon forgotten. He was alive forever more. Then why hasten?

If they did not hurry with the truth there might be false rumors spread around concerning Him. Yes, there are false rumors. There are errors and isms abroad today because we have not hastened to tell the truth concerning the living Christ.

"Go quickly." Yes, because if you do not hasten in the ardor of that first love, you may never go. If you have seen a newspaper made up for the street you have noticed the immediacy of everything touching it. Now! Now! Now! a hundred voices in the newspaper rooms—editorial, compiling, and printing—are shouting. It is only news while it is new, so haste is necessary. The gospel is good news. That means it must be given while it is new.

Perhaps there is another reason for hurrying the gospel to every creature. How much longer will this age continue? Who knows? Economists, sociologists, and philosophers unite in declaring there are stupendous changes to follow the portentous days through which we are now passing. If it should be that the King is at hand the necessity for your obedience to "go quickly" is multiplied by infinity.

A quiet, unobtrusive gentleman from Japan has been spending some months in our land and attracting a great deal of attention. Who would question the purity of life or the sincerity of purpose of Kagawa?

Another Gospel But on the other hand, in the light of his own declarations, who can agree with his backers that he is "the world's greatest Christian"?

Hear what he has to say concerning Jesus: "Jesus experienced God as the forgiver of sins." "But Jesus said that His pupils might not only come up to His level, but that they might become greater than Himself." Concerning God, he says: "God is evolution itself at work within the life." "... we cannot but feel that there exists a Being in the universe great beyond our power to imagine. Whether

this Being should be called God or not, I do not know." Concerning regeneration, he says: "The reconstruction of human nature depends upon the power of evolution." "Jesus thought that when the conscience is keen, God will naturally grow in the soul."

However unselfish the life of this good man, we cannot trust him as a leader of Bible-believing Christians. The more he is personally to be admired the more dangerous becomes his leadership. Many excellent Christians are being deceived because of the fine character of Kagawa and because of the endorsement of leaders who are without spiritual discernment.

It looks as if Mr. Kagawa is here as the "front" of the next attempt of the Federal Council of Churches to "bring in the kingdom." This for the most part well-intentioned set of gentlemen have been busy at their self-assigned task for some years. But the kingdom is delayed!

What a tragedy when mere temporary reforms, whether moral or economic, are identified with the kingdom of God! Prohibition was heralded as such, and when it was defeated many exclaimed: "The Church has failed." We have nothing to say against prohibition, but we have considerable to say against the identification of it with "the kingdom."

The League of Nations was to "bring in the kingdom." Now that Japan and Italy have stuck out their tongues at the league, the brethren are not so sure. Pacifism was and is another attempt. But there are thirty-five million men under arms in Europe today.

Now in desperation they are looking for a new message. They think they have found it in the co-operative. Ministers and other Christian workers are destined to hear much in the next year or two about "Christian co-operatives." Do not these gentlemen know that during the nineteenth century there were more than seventy utopian schemes tried on this continent and that all failed because of the frailties of human nature? Was it Josh Billings who said, "You will never have an honest horse race until you have an honest human race"?

Society needs improvement because human nature needs altering. To expect to improve humanity by changing its setting would be equivalent to applying a new coat of paint to an automobile which has three cylinders missing. May we bring to the attention of these gentlemen a method and a message they seem to have overlooked. It is from the lips of the Man these leaders say they call Master: "Ye must be born from above."

When a group loses its message you can expect it to take up with every new fad—social, religious, or economic—with the

hope that something will restore its lost influence. This explains the temporary popularity of such movements as Buchmanism.

There is a gospel—shall we say *the* gospel—committed to our care. It did not originate with man, but it meets all of man's needs. Because man himself never changes, this gospel is unalterable. Why get excited about the temporary when to us has been given the propagation of the permanent. And the gospel is still the power of God unto salvation.

Having written the preceding editorial about those who are out of breath struggling to do something to "bring in the kingdom," let us pay our respects to another set of Christians. We refer to those who know exactly where the age is and exactly when it will end. These are the people who sit twirling their thumbs idly waiting.

This writer joins heartily with those who expect Christ to return to earth in person, but he does not join those who seem to think that the promise of His coming encourages an apathetic something called "waiting." Our Philadelphia friends are right in naming their paper, *Serving and Waiting*, for the two belong together.

There is an unholy attitude that is nothing but defeatism. Many are assuring us there can be no revivals now, that this is a day of gleaning rather than harvest. Where do they get their superior knowledge? We read the same Bible and we read of a Lord who said, "Occupy till I come."

Saints of God in other days have cried out in the agony of a burdened soul as they saw a world of lost men, but these in smug self-satisfaction go on their way. They are "saved and safe," what care they more? Men of other ages prayed and worked and witnessed. These spend their time in nerve-tingling prophetic speculation.

Do not scorn evangelism and soul-winning merely because you have been personally defeated in that realm. The philosophy of "let go" is pleasing even to professed Christians in a sensual, pleasure-loving world. It is time to examine our own hearts and see whether it is Bible knowledge or spiritual indifference that is in back of our attitude toward a needy world.

The old slaves of the South at work on the plantations used to sing a song about Christ coming back, and each verse ended, "And He'll find me picking cotton when He comes." The truth concerning our Lord's return is the blessed hope of the Church, but it is also an evangelistic ap-

peal. And way out at the end of things, I read, "And the Spirit and the Bride say, Come." The invitation is still on. The Holy Spirit and the Church join in repeating it.

O brethren, the world needs today some manifestation of the supernatural power of the Holy Spirit. Instead of a better social scheme or a new economic order, we need the good news of the gospel which gives new life to men. Not mere adjustment, but transformation, is the real requirement, and only the evangel of the Cross can bring it.

✱ ✱ ✱

The following note was addressed to one of the faculty of the Moody Bible Institute. It was written by a student in the

The True Ground of Confidence Evening School, a woman who has received the degrees of Master of Science and Doctor of Medicine.

She specialized in bacteriology and made a study of the African sleeping sickness. It is her purpose, the Lord willing, to enter missionary service in Africa. These facts are mentioned as the background of the following testimony which she bears to the truth and power of the Bible as the Word of God:

"During the class in Philippians, I was impressed, as I have been before, with the value we as students are getting from the detailed studies of the Bible books.

"It is not the matter of acquiring knowledge which impresses me most, though there is a great satisfaction that comes from a sounding out of study and survey. What has been filling me with thankfulness and even some surprise, is a certain growing into what might be called fusion with or grafting onto these things of the Spirit, until one ceases to believe and just knows, for I know that what is happening to me must be happening to the rest of the class members.

"More and more one comes to a place of ceasing to need to know and care the how, and why, and where of anything, and finds he simply has faith in the person of our Lord, and knows that He will take care of all the rest of it, including the explanations.

"I have trouble finding the words to express the thought state of being, but it is perfect peace; and what I wanted to say is that I have found few places which nurture that sense of growing into an unconquerable faith in the Lord Jesus, as strongly as does this Institute.

"It is not a sudden thing, but it is a

slow and quiet natural growth. One seems to be carried up upon a mountain where he can look forth upon all the world, and he sees it in terms of the Lord Jesus.

"I wonder if you know how much good you are doing in this work. It is a thing which could not be unfolded and passed across to other minds, except through a consecrated life and under the sanction of the Spirit. Where one finds this effect one can trust the teachings. I do not care a bit who thinks he can disprove them."

✱ ✱ ✱

Perhaps you have noticed in the daily press a story to the effect that a gentleman recently deceased, has left the Moody Bible Institute a large sum of money.

Rich and Yet Poor We are very sorry to say that the story is not true. No doubt the Christian brother intended to leave the Institute some money when he made his will, but he died property poor. There are legacies which must be paid to members of the family before the Institute can have a single dollar. The probability is that there will be nothing for the Institute.

We take space to mention this for the story has been widely circulated and the impression might get abroad that the Institute does not need your gifts. It is as needy as ever with responsibilities growing heavier with the passing of the months. We hope the newspaper story will not do this work financial harm, but that rather some servant of the Lord will be reminded of the opportunity to provide something for the work in his will.

✱ ✱ ✱

When twenty-seven prominent Episcopal ministers and laymen issued a plea for unity based on a "return" to the Church of Rome, they startled for a few minutes an America

Who Wants This Union? not easily startled. Amazed Christians exclaimed, "Is it possible that gentlemen with their information and background could desire such a thing?"

Perhaps the signers of that petition did not examine their own hearts as to hidden yearnings. Certainly it was not for any of those teachings of Catholicism which are founded on superstition. Surely they do not long for the intolerant bigotry of that Church when and where it is in control.

It may be that their longing was for the stability the Roman Church seems to suggest. But is it not possible for Protestants to have that stability without sacrificing the liberties purchased for them by the blood of another generation?

Why is Protestantism so torn and broken? It is because of the unbelief in high places. The free Churches were built on faith in the Bible as the Word of God. When Church leaders destroy that confidence they disorganize the Church and society. If the Protestant Churches decide it is time to go back, they need not pause at a corrupt Church. Instead of the cry, "Back to Rome," let it be, "Back to the Bible."

✱ ✱ ✱

Our intellectual reds and pinks should be brought to blushes, if any, by the news from Russia that a scientist in that land has said that sun spots cause social phenomena and that all mass movements are "epidemics of psychosis."

Sun Spot Sociology It is probable that the scientist is dead or in exile today, for his statement was immediately denounced by communist authorities as counter-revolutionary propaganda. Perhaps too, the sun will be forbidden to shine!

How embarrassing to our professional, pulpit, and parlor revolutionaries if it should be proved that present day unrest is due to sun spots! We knew they were spotted, but thought it partook more of the nature of decay than of solar disturbance. It may not be sunshine, but it certainly is moonshine!

✱ ✱ ✱

What untold good might result from the placing of the MOODY MONTHLY in the reading rooms of all the Y. M. C. A.'s in the country. We would also

Where the MONTHLY Is Needed like to present it to all university and seminary libraries. It costs money to do this. If you see the need of giving this kind of literature to the young people in these institutions, your contribution to make it possible will be thankfully accepted.

Think of the young men and young women away from home in this formative period in their lives. Think of the destructive errors and evils to which they are exposed. Some of them may be saved by Christ to useful lives if the printed page can be prayerfully placed before them.

The Future of the City Mission Enterprise

An interview with "Mel" Trotter, by the Editor

WHAT a privilege to have a little fellowship on a train going through Kentucky with the Rev. Melvin E. Trotter, familiarly known as "Mel." Mr. Trotter has been much used of the Lord both in the field of general evangelism and as superintendent of the highly successful City Mission

in Grand Rapids. You may be sure we were glad of this opportunity to ask questions of this honored servant of the Lord, as to his outlook on mission work.

"The city mission has changed a great deal since prohibition," said "Mel." "We used to deal with bums in the old days, but the Eighteenth Amendment pretty well

cleaned them up. Now we are on the way to getting another crop."

"How do the old-time drinkers feel about repeal?" we asked. "They are sorry about it. In fact, the old drunks worked harder than anybody else to get prohibition. They knew they could not get away from booze, so they voted it out. They were in misery

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for a while. Then they got over it and began to buy clothes for the family and a little car. They are not the boozers today."

"If the old-time boozers are out, what is the mission clientele today?" was our next question. "The unemployed, the permanent loafer, and a new type of drunkard who is years younger than in the old days. The drunkards of today," he continued, "are young men and young women, some of them only fifteen years old. It used to be that children would go to the saloon door looking for their fathers. 'Father, dear Father, come home with me now,' was the old story. But now the fathers are out looking for their children."

"Mel" was himself saved while a drunkard in Chicago. He is the product of a rescue mission and holds deep affection for that kind of work. His mind ran back over the past as we talked. "We used to say," said he, "that it took six years to go from twenty-five cent whiskey on Randolph Street to three fingers for a nickel on Van Buren Street. And that liquor was made of fusel oil, red pepper, and to-

bacco juice. Two drinks would make a man climb a tree. Our cities with their gay cocktail bars are now dealing with the fancy drinkers, but in a few years we will get them by the thousands, the new crop of drunkards."

"How is the increase of cigarette smoking related to the increase in drinking?" we next wanted to know. His response was prompt and definite. "Every drunkard is a tobacco user," said he. "I do not say every tobacco user is a drunkard. Booze and tobacco are affectionate sisters, and if you marry one the other will come to live in your home."

"We face a terrible situation in the great increase of cigarette smoking among women and girls. You mark my words, we will soon get multitudes of drunken women. The missions five or ten years from today will need a special department for women. Mighty few men or women finally beat the combination of cigarettes and cocktails. It begins with the cigarette from the silver holder. It ends with the cigarette butt sniped from the gutter."

"Were there not women drinkers in other

days?" we wanted to know. "Yes, but comparatively few. The saloon keeper did not want them around. He would not allow them to stand up to the bar. My father was a saloon keeper, and I remember how he felt and acted about women drinking."

"The missions had better get ready for the busy days ahead. The bums are now in the making. Now the social glass, later the booze slave. Today the cocktail, tomorrow straight whiskey, the next day the gutter. When they reach the gutter, many of them will have lost their smartness. Some of them can be saved by the Cross of Christ. But many in spite of us will go to a drunkard's grave and a drunkard's hell."

"Where are trained workers to come from to meet the new need?" "Mel" asked, and then answered his own question. "We must look to the Moody Bible Institute with its very practical training to furnish these workers, as well as to give us the evangelists and gospel singers who will be needed in the coming years."

The Joy of Easter

By Rev. James M. Gray, D.D.

(Reprinted from the *Ossian*, Ind., *Journal*)

They departed from the tomb with . . . great joy.—Matthew 28:8.

"THEY" were two women, "Mary Magdalene and the other Mary," and they had come early on the first day of the week as it began to dawn, to see the tomb where Jesus had been laid three days before. And, lo, He was not there, for He had risen as He said. Therefore no wonder they departed with great joy "and did run to bring his disciples word."

Joy is a synonym for Easter, and we may have the same joy today as those two women had on that day. And, oh, what joy it is!

Authorities on the laws of evidence testify that the bodily resurrection of Jesus Christ has as much proof in its support as any fact in human history. I remember the late Vice President Thomas R. Marshall's saying that. After his retirement from office Mr. Marshall wrote for a newspaper syndicate, and being a Christian believer, when the period of Easter came, his theme was the resurrection of Christ and the believer's certain resurrection in Him. And this is what he said as he closed his article:

"Why, then, will men cry when they may laugh? Why will they mourn when they may rejoice? Why will they

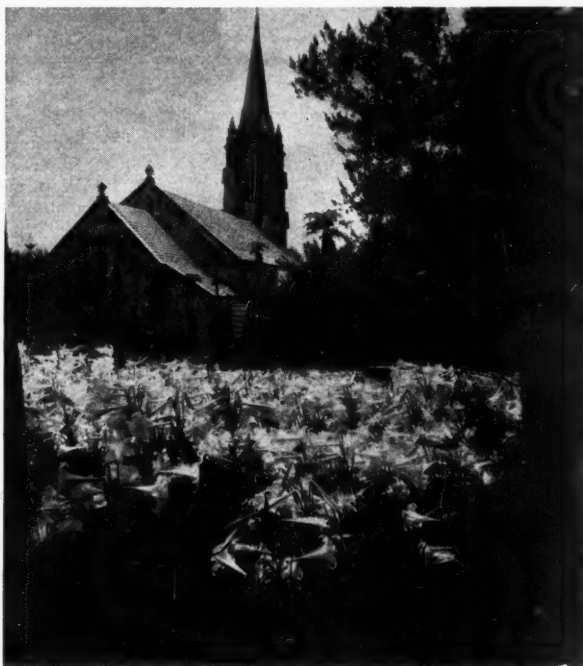
seek to doubt when they may believe? Why will they put on sackcloth, when they may be clothed in garments of light?" and echo answers, Why?

Oh, how plain the Scripture puts it! "If thou shalt confess with thy mouth the

Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

I did that very thing one night, many years ago, all alone in my room, and found it true. God inclined His ear unto me and heard my cry that night. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God" (Ps. 40:1-3).

Joy, joy, joy, has been mine all these years! Joy in the midst of affliction, trial, disappointment, and loss, for joy is different from happiness. As Horace Bushnell said, "Happiness is what happens to a man, its movement is from without inward, but joy is part of the soul's own wealth." The fruit of the Holy Spirit is joy. Its movement is from within outward. And such joy is the possession of every man who believes on the Lord Jesus Christ, for He "was delivered for our offenses, and was raised again for our justification" (Rom. 4:25).



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Ramsay MacDonald has been quoted as saying that "war is the curse of the human race," but if he said that, he is mistaken. Sin, not war, is the curse of the human race, and war is merely one result of it. What joy it would bring to men to know that at last they were delivered from war evermore; but what greater joy it brings to them to know that they are delivered from sin evermore! And that is what the Son of God died to procure for them who receive Him as their Saviour, and His resurrection from the dead is God's attestation that He did procure it for them.

Do you ask what it means to receive Jesus Christ as Saviour? Do you ask what faith in Him means? Perhaps an

illustration will help you.

You are crossing the ocean, and as you retire at night you observe a life-preserver fastened over your berth. That is knowledge, but it is not faith. Then before you turn out the light, you read a notice that if the life-preserver is placed around your body in a certain way it will keep you afloat in water. You yield assent to that, but that is not faith. Finally, in the middle of the night, a fog settles down upon the ocean, a collision occurs, a hole is driven into the side of the vessel and she begins to fill and sink. You jump from your berth, fasten the life-preserver around your body as directed, ascend to the deck and take your place in the life boat or

jump into the water. That is faith.

Let me apply it. You know that Jesus Christ has come into the world to save men, but that is not faith. You admit that He will save you if you will believe on Him, but that is not faith. Now take the next step, and in the silence of your heart just now, say, "O God, I am the sinner that Jesus came to save; I now receive Him as my Saviour, and by Thy grace, I will follow Him as my Lord." That is faith. Do that, and you will have passed from death unto life, and the Easter in the earth will have become an Easter in your soul! Then like Mary Magdalene and the other Mary, you will run with great joy to tell others about it.

What Actually Is the Value of Christ's Death?

By E. Adams, London, England

CHRISt the supreme Teacher proclaimed Himself as the divine Redeemer. He announced that He was the salvation which He came to bring. We need a Saviour from sin; in order to be Saviour, Christ must die.

Why Jesus Died

He repeatedly referred to His own death. He regarded it as the set purpose of His life, the fitting climax of a life of devotion to God and sacrifice for man. He taught His disciples that His death was voluntary, and that He would rise again, and that His death would bring immense benefit to the world.

Why did He die? He paid the penalty of a human law which He had not broken, and of the divine law which He had observed in every detail. The fact is that He died; the explanation is that He died for sinners. The eternal law of God demanded the sacrifice, and the eternal love of God provided it.

Christ Himself taught that He "came to give his life a ransom for many," and that His blood was shed "for the remission of sins." And later, from the unseen world, He confirmed this teaching and unfolded it in its fulness by His Spirit through His apostles.

On the cross the sinless Saviour endured the appalling darkness and agony of that desertion by God which is the "wages of sin." He bore the divine judgment upon human sin.

At Calvary, "truth, wisdom, justice, power, and love, in all their glory shone." The Cross tells us what God thinks of sin, and how much He cares for righteousness. It answers the question,

How Can a Just God Forgive Sin?

It shows that God can remain just and be a Saviour. It is the satisfaction of a moral demand.

And the Cross is the supreme act of God's self-giving love. It tells us how much God cares for His world, and how

much He suffers for it. "God was in Christ reconciling the world to himself." Calvary reveals the divine will to reconciliation. Forgiveness cancels all wrong at its own expense. The mighty love of God stoops to bestow pardon upon us undeserving sinners. Deliverance through another's sufferings is written on all creation. Life through death is the law of the harvest field. Martyrs died that the truth might live, and the sacrifices of human love all foreshadow the Cross.

Christ died as Sinbearer. That is the central fact of the Cross. Calvary means many other beautiful and important things, but it means that first of all. The Christian believer can say, "Christ loved me and gave himself for me." The Cross is God's method of dealing with sin.

"I have no accounts to settle," said a dying believer. "I owe nothing to man,

and Jesus paid all my debts to God." Calvary means a "just peace."

A man said to a minister of the gospel, "I don't like your preaching. I don't like the Cross. Instead of preaching the death of Christ, it would be much better to preach Jesus as Master and as an example."

"Would you then be ready," he was asked, "if I preached Christ as an example, to follow Him?"

"Yes, I would follow His steps."

"Good. Let us take the first step. Here it is: 'Who did no sin.' Can you take that step?"

"No, I sin; I admit it."

"Then you do not need Christ for an example as much as for a Saviour."

The atoning sacrifice of the Lord Jesus Christ is God's remedy for sin. There is no other.

"Christ died for the ungodly." He came to seek and to save the lost. The statement is true and deserving of universal acceptance that He came into the world to save sinners. This is the great message of the Word of God. Accept, then, the character that God gives you, and accept the Saviour He has provided for you. However respectable you may be, you are bad enough to be lost. Take the lost sinner's place, and claim the lost sinner's Saviour.

What a wonderful thought, and how comforting and assuring to Christian faith, that "because he (Christ) lives, we shall live also" (John 14:19)! Our spiritual life now (to us who believe on Him), and our eternal life hereafter, are both secured by His life.—James M. Gray, in *A Picture of the Resurrection*.

In the kingdom of God there will be many with cause for eternal gratitude, that the sunshine of worldly happiness faded in time to lead them to appreciate "the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).—James M. Gray, in *Steps on the Ladder of Faith*.

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Two Carpenters

By Frank D. Harris, Columbus, Ohio

One day a Jewish carpenter,
Whose work was very good,
Prepared two heavy oaken beams
To make a cross of wood.
He laid them in their proper place;
With nails he made them fast;
He scanned his finished work with
pride—
That wooden cross would last!

Another Jewish carpenter
Was nailed upon that tree.
Who would have thought that He
could mark
That cross for memory?
The wood is gone; the builder's
name
Has long since passed away.
The Crucified alone abides;
And will abide for aye.

The Subjective Side of the Cross

By William Olney, London, England

LET not the title of the article alarm the reader. We do not forget the eternal value of the *objective* view of Calvary. That "Christ died for our sins" is the heart of the gospel of our salvation. But it is not all of the revelation of God's purpose in the Cross.

Because of the omission to stress the effect of the sacrificial death of the Son of God upon the heart and life of the saved soul, the Reformation was weakened in its usefulness. The reformers were so anxious to defeat ceremonialism and dependence on works for salvation, that they failed to stress the practical effect of the death of Christ upon the believer. They did not complete the message of the gospel by showing how union with Christ in His death must naturally lead to an end of the sinful history of the past years. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). The good men did not finish their needed labors as they might have done, by impressing their hearers with the truth that Christ's death for sin included the teaching of death to sin *with* Christ. In other words, the Reformation teaching frequently omitted the subjective side of Calvary.

The New Life Procured for the Believer

The New Testament is very plain concerning the double aspect of the Redeemer's sufferings. They were a satisfaction to the broken law, and so a ransom was required by divine righteousness for the canceling of human guilt. But that a holy life of the believer is to spring from that same sacrificial death is also abundantly clear. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). "Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness" (I Pet. 2:24). The new life of the believer is not attributed in the Word only to the miraculous grace of the Spirit. It is true He creates a new nature in the believer, but the change of heart and life is also attributed to our oneness with Christ in His dying. We, through the Spirit, are to put to death the deeds of the flesh. And the means of this mortification is to be the revealed truth of our union with Christ upon His Cross. "How shall we that are dead to sin, live any longer therein?" (Rom. 6:2).

It will be in the minds of our readers that God has seen fit in His inspired Word to emphasize its teaching upon certain truths in individual chapters. Whatever subject we desire to study in the whole of revelation there is some special portion of the Word of God devoted to its exposition. Substitution is made evidently clear, being taught no less than eleven times in Isaiah 53. The new birth is expounded in John 3, being expressed no less than three times in four verses by the same words: "Born of the Spirit." We

find holy love beautifully set forth in I Corinthians 13. So the subject we are now considering, i.e., the effect of Calvary on the daily experience of the believing soul, is summarized in Romans 6. There we read: "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (v. 6). Further on in the same chapter: "Sin shall not have dominion over you: for ye are not under the law, but under grace" (v. 14).

Condemned to Be a Saint

This sharing of the dying of Christ with Him is common sense, as well as revealed truth. His death was the penalty of our sin: "He was wounded for our transgressions." "He was delivered for our offenses." In other words, we suffered execution in the person of our Redeemer on the cross. A heathen convert graphically illustrated that truth in the words: "The Cross of Christ condemns me to be a saint." The old life of bondage to the dominion of sin came to an end on Calvary for every believing soul. We are now to look at the inducements to evil with a holy contempt, as being now beyond their power to attract. Temptation is to be to us as money dropped into a dead man's hand. We are to meet it with the assertion: "Because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14, 15). A modern poetess puts the truth well:

"I remember, in the restless hour
When my heart is battling with the power
Of an old temptation, and I dream
Of things that lie behind, and seem
Even sweeter, dearer than before;
And beneath their charm I turn once more,
And my feet a smoother path would tread;
I remember always—I am dead!"

All this is to be no mere theory to us, but by faith we are to take the cross as the end of the old life. It is, as with all other truths revealed in the divine Word, faith which makes revelation to be real and enjoyed in a divine experience.

The Spring of Holy Experience

But "nature abhors a vacuum," and so does grace. If we are to look upon the

old life, with its yielding to temptation of whatever sort, as being finished at the Cross, what life are we to live? Again the Cross is to be the spring of holy experience. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5). We are to share with Christ in the work of that blessed Spirit who raised Him from the tomb. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies (i.e., sanctify your daily life) by his Spirit that dwelleth in you" (Rom. 8:11).

The death of Christ and the opened tomb are evidently one in the divine thought. Christ was raised again for our justification. For the ransom paid on Calvary we receive the divine receipt in the raising of Christ from the dead. So we also, sharing in the dying of Christ, are to share in the work of the Spirit, of whom it was said, "Christ was raised from the dead by the glory of the Father." That glorious Gift dwelling in us, is to make the new life of conquest over temptation hourly evident in the child of God.

To repeat, in other words, the truth we have been seeking to set forth is of immense importance for the Church to study, practice, and witness to, in the present day. It is not only the forgiveness of sin and the gift of eternal life we are to look for and enjoy as we stand beneath the Cross, and yield ourselves wholly into the hands of our Redeemer, but we see in the blood-stained tree the secret of constant triumph over the world, the flesh, and the Devil. As from the spear-pierced heart there flowed a double stream of blood and water, so the cleansing of guilt and the inculcation of righteousness are both to be received at the Cross. One edition of the well known hymn reads:

"Let the water and the blood
From Thy wounded side which flowed,
Be of sin the double cure,
Cleanse from guilt and make me pure."

It is believed that this is the original version of Toplady's hymn. Come then, believer, dissatisfied with your past experience, although happy in knowing the blood of Jesus Christ has cleansed away the guilt of sin—as the Word, the Spirit, and conscience unite in testifying—behold at the Cross the secret of holiness! Accept the dying of your Redeemer as actually your death to the old disposition and past spiritual weakness. Claim Christ's death as yours also, even as did Paul, who said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). Let the death of our Saviour be mirrored, yes, even repeated, as you echo the words by faith, "Crucified with Christ." Look at the old self as nailed to the blood-stained tree at Calvary, and live moment by moment under the controlling power of the resurrection Spirit who raised Christ from the dead. "As he is, so are we in this world."



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Looking Toward the Easter Sunrise



When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.—John 18:1.

Gethsemane

By Florentine Budwig, Minneapolis, Minn.

Jerusalem, thou city of the kings,
Thou liest still beneath the midnight sky
That stretches like a great cathedral dome
Above the sleeping world. The soft winds sigh
Which waft the fragrance of night-blooming flowers
In this the ancient Orient. Behold
Mount Olivet in regal calm arrayed,
And there in silhouette the temple hill
Where Abraham's descendants oft have prayed!
Within the Cedron valley down below
We find the garden of Gethsemane
That brings to mind the Saviour's agony.

Here long ago, with those who were His own,
The Saviour came. But when He bade them wait
And watch with Him, they slept. Then Christ alone
In agony did cry and supplicate.
Alone among the whispering olive leaves,
Beside the thornbush at the rock He knelt.
In vain the breezes fanned His fevered brow,
For Christ that awful night no respite felt.
Great drops of blood He sweat in suffering

The most excruciating pain of soul
That e'er was known throughout humanity.
We cannot fully comprehend the whole
Of what the Saviour bore for us that night!

In sweet submission prayed the Son of God.
Yet He had asked the bitter cup removed;
That cup containing all earth's sin and woe;
Christ drank it to the dregs, "For God so loved
The world." The travail of His soul for us
Was passion of an all-consuming fire.
He gave His life, an offering for sin,
Accomplishing the Father's great desire.

And how are intercessors born? Create
A passion for the lost in us, O Lord!
And sanctify us with Thy living fire
That we may serve Thee here in sweet accord.
Clothe us with faith sublime to intercede
For others, Lord, in our Gethsemane.
Thou, Christ, didst pour Thy soul out unto death,
An Intercessor still—Thy ministry!

And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.—John 18:2.

Who Are the Guilty?

By Edith Pedersen, Chicago, Ill.

Judas sat at His table,
Walked and talked with our Lord,
But for thirty pieces of silver,
Betrayed with a kiss and a word;
Preferred that which the priests offered,
Preferred the false to the true;
Called Him Master, yet obeyed not—
Are you a Judas, too?

The chief priests took counsel against Him,
To put our Lord to death.
"He is a blasphemer," cried they,
"He is a King, He saith.
We have no king but Caesar,
To him is homage due!"
Tradition meant more than Jesus—
Are you a chief priest, too?

The multitude cried, "Hosanna!"
The day He entered the city;
Then, "Away with him"—"crucify him"—
Swayed by the rulers—no pity;
For Him—against Him, whichever
Happened to please their mood,
Selfish, unstable, misguided—
Are you one of the multitude?

Pilate sought to dissuade them;
He found no fault in this man.
He earnestly tried to release Him,
And pleaded again and again.
But, willing to please the people,
He forsook Him that is true,
Said, washing his hands, "See ye to it"—
Are you a Pilate, too?

Two thieves hung there, beside Him,
Their just reward received.
"Remember me," one pleaded;
And on the Lord believed.
Aye, Christ for him was dying,
For him received sin's due;
Ye who are helpless, hopeless,
Oh, are you trusting, too?

In anguish of soul Judas perished,
The priests have their reward;
The multitude, in torment,
Now wish they had chosen the Lord;
Herod and Pilate are with them,
Vanished their wealth and their fame,
But the thief is in glory with Jesus,
Because he believed on His name!

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. . . . When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him and crucify him: for I find no fault in him.—John 19:4, 6.

Bearing His Cross

By Annie Louise Murphy, New York, N. Y.

Behold, behold that rugged cross,
Laid on the Saviour's bleeding back,
Who, fainting, climbed to Calvary's hill,
To die upon that cruel rack.

And see the horror wrought by sin,
That naught but sinless blood can heal;
And this He freely shed for us,
That we death's sting need never feel!

For all the sin of Adam's race
Was added to that heavy weight;
His life a ransom He laid down,
Repenting not His foreknown fate!

He prayed for them who drove the nails
And crushed the thorn crown on His head;
That shameful death He freely bore
And for His enemies He bled!

The vinegar and gall He tastes,
And then declines—all's fulfilled.
The Son of God lays down His life—
The sinless One for sin is killed!

But now He lives to die no more,
For He is risen as He said;
And all His own now rise in Him,
Since He has left His borrowed bed!

And when they were come unto a place called Golgotha, . . . they crucified him, and parted his garments, casting lots. And sitting down they watched him there.—Matthew 27:33, 35, 36.

At the Crucifixion

By William James Robinson, Kansas City, Mo.

With taunts and jeers they lifted Him on high,
And with a thud His cross fell to its place;
They scorned the anguish in His wondrous face
And watched Him there, gloating that He must die.
His soul in loving grief did deeply sigh
For those in ignorance who spurned His grace;
Who cared not that His love should them embrace,
Nor thought they would to Him for mercy cry.

Thousands today put Him to open shame,
They spurn as naught His majesty, nor deign
To pause to pay the least respect to Him.
Each knee shall bow before His peerless name,
The souls that scorned shall cry for grace in vain;
But those that loved shall wear love's diadem.

They crucify to themselves the Son of God afresh, and put him to an open shame.—Hebrews 6:6.

A Daily Calvary

By Olive Weaver Ridenour, Elmore, Ohio

We like to think of Calvary
As being far away,
And cast on others all the blame
Of crucifixion day.

True, our hands did not wield the scourge,
Nor nail Him to the tree,
Nor thrust the spear into His side
That day on Calvary.

But our sins wound the loving Christ
And place Him on the tree;
Our words of scorn still pierce His side—
A daily Calvary.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.—Luke 23:55, 56.

The First Easter

By Annie Johnson Flint

They who loved Him and they who hated
Have stood together beside His cross,
And these are resting in wicked triumph,
And those are mourning their bitter loss;
How they had hoped He should yet redeem them,
Had owned Him Master and known Him Friend—
Oh, Star of Jacob! too early setting,
By clouds o'ershadowed, is *this* the end?

Soldiers and people and priests and rulers
Wreaked their malice and angry spite,
Though invisible angel legions
Only waited His word to smite;
Saviour of men and strong Deliverer,
Himself He would not, could not save,
And cruel hands have seized and slain Him
And set their seal on His guarded grave.

Giver of life, to death a hostage,
Lord of glory, in shame who died,
King of kings, by His foes defeated,
Mocked and beaten and crucified,
Light of the world, in darkness lying,
Maker of earth, in bondage held—
Surely, Israel's hope has perished,
Surely, the doom of good is knelled.

Cometh the dawn of the Easter morning,
Cometh the flashing of angel wings;
Oh, ye timorous hearts despairing!
Myrrh and aloes are needless things,
He who was dead is risen—risen!
His words of comfort your grief shall dim;
And out of the grave of our sins and sorrows—
We who love Him—we rise with Him.

Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead.—Matthew 28:5-7.

Resurrection

By William Luff, Chesham, Bucks, England

The word was in the sunbeams,
They wrote it on the blue
Which spread that Easter Sunday
Above my raptured view.
The word was "Resurrection,"
An Easter message, writ
In fair illumination,
Where all might look on it.

One word the birds were singing,
The blackbird, thrush, and lark;
One message, sweetly winging,
While still the hours were dark.
That word was "Resurrection";
I heard the cheery song,
In garden, field, and woodland,
From all the feathered throng.

A little bee came humming
Along the wood that day,
And around my shoulders booming,
He sang the same sweet lay.
He told of "Resurrection,"
Awakened from the sleep
Of winter, he that morning,
His Easter day would keep.

And then the church bells chiming,
Rang out the same sweet tale,
That told of "Resurrection,"
And life beyond death's vale.
We sang of it that morning;
The pastor preached it, too;
And from the Holy Volume
We proved the glad news true.

The Victory That Overcomes the World

By Rev. Harold Laird, D.D., Wilmington, Del.

Address at Founder's Week Conference

FROM the text it is at once clear that there is a world which God wills that the Christian should overcome. If one were to ask me what world this is, I should answer briefly by saying that it is the same world which in another part of this epistle (1 John 2:15) we are commanded not to love.

There are three different Greek words used in the New Testament which are translated "world." One is *aion*, meaning literally "age," as used in such phrases as "the end of the world," or "the world to come." The second is *oikoumene*, meaning "the inhabited earth," or "the people of the earth" as used in Acts 2:1. The third is the word used here and in 1 John 2:15, *kosmos*, which is the world we are commanded not only to despise, but also to overcome.

The World to Overcome

This word *kosmos* has in its use in the New Testament no less than three distinctly different meanings. One is that of the material world upon which we live: "He was in the world, and the world was made by him, and the world knew him not" (John 1:10). Surely this is not the world that we are to overcome. The word is used again in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here its meaning is much the same as that of *oikoumene*, signifying, of course, the human race that dwells on this earth. This surely is not the world we are commanded not to love, neither is it the world we are to overcome.

What world, then, is it? It must be that world spoken of in the third sense in which *kosmos* is used, the one referred to in the nineteenth verse of this same chapter, which reads: "The whole world lieth in the evil one" (R.V.). It is that world which is the direct result of Satan's rule.

The Bible plainly declares that Satan is the prince of this world, even as he has been since the fall of man and the consequent reign of sin. Because of his rule and sway over the hearts of men everywhere, the world is by no means what God intended that it should be. By reason of this rule of Satan, the world may be described by three phrases: (1) It is a world of *trouble* for the Christian; (2) it is a world of *temptation* for the Christian; (3) it is a world of *opposition* to that which is the primary interest of the Christian.

This, then, is the world that we are to overcome. And, thank God, according to the text, victory is possible for the Christian. The text also makes clear the secret of this victory. "This is the victory that overcometh the world, *even our faith*." There is no faith that is worthy of the name save that which has for its object the infinite, eternal and unchangeable Triune God—Father, Son, and Holy Spirit. This

This is the victory that overcometh the world, even our faith.

—1 John 5:4.

is the faith that overcomes the world—faith in Him.

A World of Trouble

1. *The victory that overcomes the world is faith in God the Father.* I have said that there is a world of trouble to overcome. Surely it is not necessary to argue that fact. The Word of God only confirms our experience regarding it, for it declares that "man is born unto trouble as the sparks fly upward" (Job 5:7); and "man that is born of a woman is of few days and full of trouble" (Job 14:1). It is clear that we are not to overcome trouble by escaping it, for none ever escape it. All must meet it.

There is a world of trouble to meet, but there is the possibility of victory over the trouble, the victory of faith in God the Father.

Well does the great creed of the Church begin, "I believe in God the Father Almighty, maker of heaven and earth." If you can say that and mean it, then how readily you can give answer to the Lord's question through the prophet Jeremiah, "Behold I am the Lord, the God of all flesh: is there anything too hard for me?" (Jer. 32:27). Indeed you can give answer in the very words of the prophet himself, "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (v. 17).

It is wonderful to have faith in God as the Almighty One. But it is more wonderful to have faith in Him as your Father God, and to know that the same Mighty God who made the heavens, cares for you with the care of a father. Doubtless many of us have often paused at night to look into the starlit sky, and have thought on the vastness of the heaven and the size of the stars. Then the thought has come that the very One who made them all, lives and cares for us! Such faith as this is the victory that overcomes the world of trouble. "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27), the very same arms that made the universe, the heavens and the earth.

Dr. J. R. Miller once made a comparison of two mothers who met with a great loss. One mother, who was an active Christian, lost a lovely daughter. She refused to be comforted and the loss saddened her life until her heart grew cold and sick with despair. The other mother, likewise a believer, also lost a daughter, one of the rarest and sweetest children God ever sent to bless a home. Never was a mother's heart more completely crushed, but she recognized her Father's hand in her loss and opened her heart to the glorious truth that "we know that all things work together for good to them that love God,"

and was comforted. She came out from the deep shadow a more radiant Christian, and the whole community shared the blessing she had found in her sorrow.

A World of Temptation

2. *The victory that overcomes the world is also faith in God the son—the Lord Jesus Christ.* In addition to a world of trouble for the Christian, there is a world of temptation to overcome. Neither does this fact need to be argued. There are some who have the queer notion that when one becomes a Christian, he immediately escapes temptation. Those who are truly born again know from experience that this is not true. A Christian does not escape temptation, but rather is brought into the thick of it as never before. It is when one decides for Christ that Satan becomes busiest in that one's life, and sets up his attack with peculiar zeal. It was to Christians that Paul was writing when he said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

Yes, there is a world of temptation to overcome, but there is a victory that overcomes it, victory through faith in the Lord Jesus Christ, God the Son. Well does the great creed of the Church continue, "And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; the third day He arose again from the dead; He ascended into heaven; and sitteth on the right hand of God the Father Almighty."

Those who cannot say that part of the creed can never trust Him who is the Christ, the Son of God. They may believe in a Jesus, but the Jesus in whom they believe is an imaginary Christ. None can experience victory over sin by faith in an imaginary Christ, for such a Christ is not real. He has no existence, and hence no power to deliver.

This is what is wrong with Modernism. The Christ of the modernist is a make-believe Christ and has no power to save. But when the Christ you trust is the Christ of the Gospels, conceived by the Holy Ghost, born of the virgin, crucified for your sins, raised from the dead, ascended into heaven, interceding for you, then your trusting is not in vain, and in response to your faith He gives the grace which is sufficient for you.

Let us not forget that it was from the *risen Christ* that there came to the apostle Paul the assurance of the possibility of victory. "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:8, 9). Do we

believe our risen Lord, that His strength is made perfect in our weakness? He says that it is, and this is the victory that overcometh, even our faith in Him.

A World of Opposition

3. *The victory that overcomes the world is also faith in God the Holy Spirit.* In addition to a world of trouble and a world of temptation to be overcome, there is also a world of opposition to that which ought to be the primary interest of every Christian. By such opposition is meant everything in this world that stands in the way of the salvation of lost souls and the upbuilding of the saints in Christ. There has always been much that stands in the way of this, but I dare to say that there is more in our day than there ever was in any other day.

The marvelous inventions of man which might have been employed to further the program of the Lord, have rather been employed by the prince of this world to hinder that program. Certainly fewer people are seeking the house of God today than were accustomed to seek it a generation ago.

The Sabbath is no longer a day of worship for the masses, but instead a day of pleasure-seeking and entertainment. The automobile, theater, and radio have all had their influence. In some sections of Pennsylvania where they now have the open Sunday for motion picture shows, we are told that many churches are contemplating closing their doors so far as an evening service is concerned.

There is also the rise of innumerable cults and counterfeits of Christianity, making a show of godliness, but denying every truth essential to the realization of it. And what is even worse, there is the rapid and astounding growth of Modernism, with all its talk about Christian living, despite its blatant denial of the great foundation truths upon which alone the Christian life can be built.

There is a world of opposition to over-

come, but victory is possible even here. It is the victory of faith in the Holy Spirit and in His power. The creed continues, "I believe in the Holy Ghost." Happy is the preacher or Christian worker who can say that from the heart. The Word declares that it is "not by might nor by power, but by my Spirit, saith the Lord." The great need in the Church of our day is the power of the Holy Spirit. He can give men such a burden of sin that they will turn their backs on the theaters and other worldly amusements, and literally fill our churches, crying, "What must we do to be saved?"

While there are false cults that deny the fact of sin, the Holy Spirit can so convince men of sin as to make its denial for them utterly impossible. While there is Modernism that attempts to strip Christ of His supernatural glory and power, the Holy Spirit can so convince men of His person that they will be drawn to Him as bits of steel are drawn to the magnet. What we who are ministering God's Word need, whether in the pulpit, or the Sunday School class, or through the daily witnessing of life and lip in office, store, school, and home, is the supernatural, irresistible power of the third person of the Trinity, God the Holy Spirit.

How May We Secure This Power?

Paul tells us in Galatians 3:14: "That we might receive the promise of the Spirit through faith." The expression "promise of the Spirit," as we see from Acts 2:33, is the gift of the Spirit as He was received on the Day of Pentecost, when He so filled those who believed that they evidenced His presence by supernatural signs and wonders, and especially by adding three thousand to the Church. On that day the disciples took God at His word. Even so we must take the Spirit by faith for His power in our lives, just as once we took Christ by faith for His grace to save.

We must act faith as Elisha did, when he

acted upon the promise of God through Elijah. It will be remembered that after Elisha had witnessed the supernatural power of Elijah when he smote the waters with his mantle so that they were divided, he asked that a double portion of the spirit of Elijah might rest upon himself. To this request the aged prophet replied, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee" (II Kings 2:10). I can well imagine that as they walked on, Elisha never took his eyes from the prophet, and thus it was that as Elijah was suddenly swept away by the whirlwind, it is written, "And Elisha saw it" (v. 12). Then follows the record of Elisha's acting his faith. We read that, taking up the mantle that fell from Elijah, he went back and stood by the bank of the Jordan, in full view of the sons of the prophets who had witnessed with him the miraculous parting of the waters by Elijah. Wrapping the mantle together, he lifted it to smite the waters, even as Elijah had done, crying as he did so, "Where is the Lord God of Elijah?" (v. 14). This is what I mean by acting faith. It is when we thus act faith that the Spirit of God manifests His power, even as He did with Elisha, for we read, "And when he also had smitten the waters, they parted hither and thither: and Elisha went over" (v. 14). Then it was that the onlooking sons of the prophets said, "The spirit of Elijah doth rest on Elisha" (v. 15).

Thus will it always be with those who, being right with God, act faith. Let us enter upon our task as workers together with God, with absolute confidence that, being yielded to Him, He has filled us with the Holy Ghost for mighty service. Then we shall be conscious of a strange new power co-operating with us. Hard hearts will melt, eyes that have seldom wept, will be filled with tears of penitence, and consciences that have been long asleep, will be aroused, to the saving of precious souls. God grant to us this victory through faith.

"What Do Ye More Than Others?"

Matthew 5:47

By Dr. Walter L. Wilson, Kansas City, Mo.

Address at Founder's Week Conference

IT must be that our blessed Lord would have each of His children to excel both in the graces which He bestows and in the service which He permits. He does not want us to be guilty of the sin of being commonplace. Each of us should be uncommon. We should be uncommonly holy, uncommonly efficient, uncommonly intelligent in the things of God.

In order that this purpose might be accomplished, the God of heaven has given us the Word of God to inform us, the Lord Jesus Christ to transform us, and the Holy Spirit to inspire us. All the treasures of heaven are available to each of us in the blessed business of forging ahead in the harvest field.

Let us observe in our message together

that in order "to do more than others" we must know more, care more, think more, train more, and be more than others.

The Bible institute exists for and serves the purpose of bringing about these five blessed results in the lives of those who may attend. Let us consider each of these aspects, and as we do so, let us look to the Spirit of God to apply them to our hearts and to plant in our souls today a new purpose and desire.

We Must Know More

We must study God's ways, God's works, God's will, and God's Word. It is life eternal to know the Triune God. Unless we know Him well, we shall not speak well of Him nor for Him. Unless we know Him

correctly, we shall not represent Him properly. We shall teach things about Him which are not true. We shall misrepresent Him to those whom we may address. In all our Bible study, in all our consideration of the service of God, let us seek to know God Himself. To know Christ as we should, is life eternal. To know the Holy Spirit as we should, is power and fruitfulness. God's Word reveals His person, tells us of His wrath, manifests His grace, unfolds His beauties and His attributes. The better we know Him, the more able we shall be to do more than others in telling of Him to those we meet.

We must know God's ways both in regard to salvation, consecration, and condemnation. We may learn His ways by observ-

ing His dealings all through the Scripture with nations and individuals. We should know what God will do under certain circumstances, what He expects from those with whom He deals, and the results of disobedience. The knowledge of how He forgives will enable us to preach the gospel intelligently. To know He punishes, will enable us to counsel wisely.

If we would know His will, we would not be filled with disappointments and heartaches when His will runs counter to ours. As we learn His will through the study of the Word taught by the Spirit, we shall be able to deal helpfully with every trouble, and share more sorrow than others.

We Must Care More

We must devote our affection and attentions and talents to this blessed business of knowing God and making Him known. The boy playing with his dog will find the dog earnest and anxious to please. It will run quickly to get the ball and bring it back and lay it at the boy's feet, hoping he will throw it again so that it may run quickly and bring it. It seems to please the dog greatly that he can serve his master. In the olden days the horses in the fire department seemed to have only one care, and that was to be in the harness as quickly as possible when the bell rang and to be on the way to the fire. Their whole desire was to jump and run when the alarm sounded. They would leave their food; they would desert the comfortable bed of straw; they would dash out into the cold, the rain, the sleet, with only one thought in mind—that of getting to the fire. We too must *care* more if we would *do* more than others. There should be an earnest longing in the soul to touch hearts and lives for God. There should be a deep desire to see the gospel transform lives, and to see Christ Jesus exalted in the hearts and lives of others.

The ant cares for the future. She travels constantly, unceasingly seeking for food. She makes many trips from the field to her fold carrying her precious load of provisions for the winter. She cares more and proves it by serving more.

One mother became famous because in the blizzard of a dark and bitter night she nestled her precious little baby to her breast inside her garments, and froze to death in the snow while saving the life of her treasure. She cared more and so she did more than others.

Nehemiah cared more. He inquired concerning Jerusalem; then he went to see it with his eyes; then he sat down to weep and to cry, to fast and to pray; then he sought to do something about it. God blessed his deep care for His cause.

We Must Think More

We must consider the end of the way. Absalom failed to do so. He never would have pursued the course he did had he thought it would end in an oak tree. David would not have pursued his path had he known of Nathan's curse. We must also consider carefully the ways and the means. Our Lord warned us about building the tower without first thinking through the matter of finance. We must consider the effect of our lives and our messages on others. Judas failed to do so, and brought a curse upon his wife and family. We must

consider the price that is to be paid. Paul did so and paid the price of shipwreck and prison, hunger and thirst, stripes and chains. He thought it through and decided it was well worth it, so we see that Paul certainly did more than others.

We Must Train More

We must take advantage of every opportunity for learning, and of putting into practice what we learn. The Bible institute offers this advantage in the greatest measure. The doctor who would be most efficient will study in the best schools of this country, then go to Paris, Berlin, and Vienna. The nurse who would become most proficient will obtain all the experience possible in the best clinics available. That soldier who would attain to the highest position in the army will train in the camps, practice in the fields, study technical books, learn from his superiors, and seek in every way to know more about military strategy than his fellows.

It must be so in this great work of Christian service. If we would win souls better than others, then we must be trained in the use of the Scriptures and in the diagnosis of the case. We must constantly train ourselves in the church, in missions, on the street, and cottage meetings, and gain by actual experience the training we need to become more proficient.

We Must Be More

It is necessary that we shall grow in grace as we touch the lives of others whom we would win for Christ. We must be kind and patient. We must be good ministers. We must be thoughtful. Thus we shall gain the confidence of those with whom we deal. They will remove their obstacles. They will stop their resistance, and in a spirit of fellowship we shall be able to show them God's blessed way in Christ Jesus.

If we would *be* more, we must *pray* more. We must be found often alone with the Lord in order that we may receive from Him that indispensable unction of the Spirit without which our labors will be unfruitful. To be alone with God is to receive the benediction of heaven in our souls, so that when we speak, the Holy Spirit will speak with us, and the double witness will receive the blessing of God. "The Spirit beareth witness with our spirit," not to our spirit. There must be that double witness or else the testimony will not be effective.

As our hearts are enlarged by this fellowship with God, our lives shall be sweeter, our message more attractive, our arguments more reasonable, and we shall win hearts for Christ. Let us seek grace from God to do more than others, for our blessed Lord desires it. We shall be glad through all eternity that we did so. Souls will be blessed by our doing it. We shall give the answer back to our Lord if we seek to do more than others by equipping ourselves for that blessed ambition.

May the Lord make us students of His gospel, make us observant in dealing with souls, give us wisdom for the approach, the contact, and the message. Then we shall see God's gracious blessing on all that we do for His name.

THE UNCLEANSED HEART

Many a man of great natural gifts, and unusual knowledge is trying to do work for God and meeting with little or no success. People wonder why it is that their work is devoid of results but if we knew their secret life as God knows it, we would understand their failure. There is sin before God. It has been often and well said, that "God does not demand a beautiful vessel for His work, but He does demand a clean one."—R. A. Torrey.

Lost—A Cross

By Clarence H. Alquist, Clay Center, Kan.

One day upon the green-clad slope
Of Calvary's mountain fair,
There fell a shadow, grim and cold,
That told a cross was there.
Upon its outstretched arms it bore
The form of One divine;
Though sinless, yet condemned to die,
Your Advocate and mine.

Around its base in silent grief
Stood those who loved Him best;
The vital meaning of that cross
Burned deep within each breast.
They through the years, to all the world,
Proclaimed its power to save,
Its message of redeeming love
And life beyond the grave.

They preached that cross with fervent zeal,
They told its fearful cost,
But somewhere down the path of time
Its deepest sense was lost.
No longer stained with precious blood,
But gilded now with gold;
No longer warm with life and love,
But formal, vain, and cold.

It dangles now from golden chain,
Or gleams from lifted spire,
Too seldom shines from hearts aflame
With love's eternal fire.
Yet mid the chaos of the world,
Its strife and selfish greed,
That sacrificial cross of Christ
Remains its greatest need.

Faith, Fact or Fantasy?

By Rev. Collier C. Kirby, Schenectady, N.Y.

NOT infrequently one hears subjects of a spiritual nature dismissed with the remark, "Oh, well, that belongs in the realm of faith," or, "That is something which must be accepted on faith." As though one should say, "This is something that cannot be proved; those who wish to believe it must do so regardless of whether or not the facts warrant it."

The truth is, that in the absence of known and proved facts, faith is an impossibility. In order for faith to exist it must have, first, an object; and second, a knowledge of the object on the part of the believer. It is possible that there are in some unexplored part of the earth a city more beautiful and a civilization greater than anything we know of, but in the absence of proof, how can one entertain faith regarding their existence? One who told of such things without producing proof would meet with skepticism.

Let us suppose, however, that Admiral Byrd reported the discovery of such a place, and to substantiate his story, brought back with him some of the natives of the newly-discovered Utopia. What a change that would make! A credible witness and substantiating evidence would create faith.

Applying this thought to the spiritual, what better witness concerning the world to come could be desired than Jesus? Could Admiral Byrd be compared with Him in point of credibility? And if this were not enough, did not He more than once (at the transfiguration, the resurrection, and the ascension) exhibit "natives" of the heavenly city? The analogy may be worked out with regard to all parts of the Bible, which is nothing if not pragmatic. John says, "That . . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled . . . that which we have seen and heard declare we unto you." What more evidence could one want?

The problem of those seeking faith resolves itself into acquisition of the knowledge of facts as contained in the Word; as Paul says, "Faith cometh by hearing, and hearing by the word of God." For those desiring to propagate faith it means disseminating the facts. "How shall they believe in him of whom they have not heard?" Having acquired a foundation of facts sufficient to support a structure of faith, the believer then comes into possession of the things he desires. "Now faith," says the author of Hebrews, "is the substance of things hoped for." We turn to the dictionary for a definition of substance: "That which is real; the material of which anything is made; the main or vital part of anything." Therefore, the things hoped for are made out of faith. Can that mean that faith is a nebulous thing, based on credulity, and, it may be, an admixture of stupidity? Assuredly not, if words have any

"Now faith is the substance of things hoped for, the evidence of things not seen."—Hebrews 11:1

meaning. Faith produces tangible and visible results, according to the will and desire of its possessor. It produces the things "hoped for."

It would be impossible to catalogue all the hopes of mankind, but I will mention two which are practically universal; namely, economic security in this life and eternal life in the future. Can these things be realized, materialized, if you please, by faith? Assuredly. Both Jesus and Paul are specific (Matt. 6:33 and Phil. 4:19). The writer adds his humble testimony to the reality of these things after an experience embracing the depression and many months of unemployment. The God of Elijah still lives!

As for the future life, the resurrection of Christ, often spoken of as the best proved fact in history, should be sufficient guarantee. "But now is Christ risen from the dead, and become the first-fruits of them that slept." But that, too, is something which may be realized in this life. Many people now living have an experience of it that no future metamorphosis will make more real.

To clinch the matter, the author of the text adds that faith is "the evidence of things not seen." A definition of evidence is: "to prove . . . proof . . . testimony." Since faith without proof is impossible, the fact that faith is existent is itself proof of the reality of its object—visible or invisible. It is the evidence, proof, testimony of things not seen. What an abundance of this evidence is catalogued in Hebrews 11! Heroes are listed, "all of whom . . . obtained a good report through faith." Men of large means and great learning, women of culture and refinement, cheerfully gave up their lives—for a mere whim? No! They had the facts in the case. They *knew*. The existence of such faith precludes the thought of uncertainty. It is in and of itself, evidence.

At this point, someone might object that if the case for God, or Christ, or the Bible, is so ironclad and watertight, why does not everyone who has heard of it accept it. The answer is that it is only thus for those who desire it to be so. There are some, according to Paul, who "receive not the love of the truth," and some, according to Jesus, who "love darkness rather than light, because their deeds are evil." Only those who "will to do his will shall know," said Jesus. If there were no arguments on the other side of the question which the dissenter could use to bolster himself up and make his position look respectable, the element of choice would be eliminated, and man would be reduced to a robot, a plaything in the laboratory of the universe. The foregoing sheds light on the statement of the author of Hebrews that "with-

out faith, it is impossible to please God." From an arbitrary and all but impossible requirement, it now becomes a reasonable

duty, and puts the onus of irrationality and contrariness upon those who refuse it.

It would be hopeless to attempt a classification of the degrees of faith. There always have been, and presumably always will be, some who have stronger faith than others, and vice versa. Its realization must necessarily be in proportion to its development in the individual. However, it is the heritage of every Christian. James comforts us with the thought that "Elias was a man of like passions with us." Jesus is the "author and finisher" of our faith; the Holy Spirit is its giver (I Cor. 12:9), and it comes to us "by hearing . . . the word of God." Quoting again from Rev. Mr. Bishop: "It is here that the Word of God proves itself divine, invincible, like the brazen serpent that was lifted up. It is an antidote for every wound . . . a proper answer in every time of doubt."

ON BEING HELD UP

Last night I came home a little before twelve o'clock. The alley was dark and I have heard of people being held up by robbers, so I parked the car in front of the house. I do not like to feel an automatic against my back and hear a rough voice saying, "Stick 'em up."

But there are other ways of being held up than by a robber with a gun.

"I go to a good brother's church to preach for him. The 'preliminaries' last forty-five minutes. Choir, notices, more choir, more notices, forty-five minutes hold-up with 'reduced portion' of the clock for the important message."

We get many letters, articles and notices each week. Many of the correspondents write so carelessly that we spend precious time trying to decipher their literary efforts; they abbreviate names of places, days, and even the conjunctions. They write on both sides of the paper, and if they use a typewriter they do not double space the lines, which makes it impossible to prepare the article for print without rewriting it. To prepare such manuscripts on a busy day is as unpleasant as being held up.

The other day I called on the manager of a business house. He was very friendly and offered me a chair. On his desk stood a small stand bearing the inscription, "Do not park here." He removed it surreptitiously, but I noticed it and told him to leave it where it was. He apologized, but I assured him I understood the situation. He was afraid of being kept from his work by a garrulous visitor or loitering friends, which is another way of being held up.—*Covenant Weekly*.

If you cannot engage in any active work yourself, you can do a good deal by cheering on others.—D. L. Moody.

God's *Must* in the Believer's Life

By Harold B. Street, Shama, Gamo, Ethiopia

IN the Acts of the Apostles it is recorded that the Lord spoke to Paul on three occasions, each time using the expression, "thou must." To the twentieth century Christian these commands have quite as great significance as for the apostle of the first century. They are positive, exact, simple. The word *dei*, translated "must," carries the thought of "a logical necessity, the inevitable resultant," and, in God's mind, is His predetermined means of attaining an ultimate goal.

It seems to be the practice of the Word to set forth the highest truth first and then explain the means of attainment. For instance, in the revelation of the tabernacle to Moses, the Holy of Holies is first described, then the Holy Place, and, finally, the outer court—God's approach to man. But man's approach to God is in the opposite way—the brazen altar to the mercy seat. Likewise in the New Testament, we see the Church depicted as the spotless Bride of Christ, and then the process of purification. It is one thing to be called a saint. It is quite another thing to be saintly. On the authority of the Word, then, let us examine God's "musts" to Paul in the inverse order of which they are recorded in Acts.

I

"Thou Must Be Brought"

The greatest obstacle in the way of quick advance of the kingdom of God is self—that ugly little creature that is continually intruding himself into every phase of Christian activity. And it is not self in my official board, or in those who are over me in the Lord, but in my own recalcitrant "me." Is it my comfort, or God's honor? Is it my prestige, or the Church of Jesus Christ? Is it my plans, or the cause of our crucified Lord? The answer is *self* in all but too rare exceptions. So God says, "Thou must be brought" (Acts 27:24)—brought to the end of self.

Jacob was a cunning, deceitful, despicable thief, always taking advantage of his fellow men and making his own interests his first concern. But as Jacob came to the end of himself, God met him face to face, and from that day he no longer remained Jacob, the supplanter, but Israel, a prince of God, because he had power with God and with men. If there was less of self in all Christianity today, there would be more of Christ.

An Appalling Fact

The most appalling fact concerning the Church visible today is the large number of organizations that pass year after year without a single accession by faith. And this in the face of Christ's command to go out into the highways and byways and compel them to come in. There are millions who have never so much as heard that there be a Christ. There is not a mission field in the world, so far as we are able to learn, that is not urgently in need of more workers. And this condition prevails in



The group includes Harold B. Street, Mrs. Street, Walter Ohman, Ray Daves, Miss Bray and the Street children. Below is Mr. and Mrs. Street's home at Gamo, Ethiopia

the face of Christ's statement, "Ye are my witnesses." Disobedience is the great sin of the Church of Jesus Christ. Disobedience is the outstanding sin of the Christian of this decade. Hence our Lord is saying, "Thou must be brought"—brought to the place of implicit obedience.

As Abraham wended his way up Mount Moriah to offer as a sacrifice his only son, Isaac, his gift from God, he may have had some misgivings, but we have no record of it. God had spoken, and, as the friend of God, Abraham's part was not to ask why or how, but to fully obey. "To obey is better than sacrifice," as God so clearly revealed in subsequent events. Most Christians have never tasted of the fruits of Canaan because they refused some time in their experience to climb Mount Moriah. Implicit obedience is the bottom step of the staircase leading to our Lord's treasure chamber.

Extravagant church buildings, elaborate organization, and eloquent oratory is the order of the day. Beehive activity, but little spirituality. A multitude of capable leaders, but no room for the Lord Jesus. Hence He says, "Thou must be brought"—brought to the place where Christ is all.

Joshua was a successful leader, a most skillful general, but it was not until he recognized that there was a greater than he, even the Captain of the hosts of the Lord, that he was able to take such strongholds as Jericho, Jerusalem, and Hebron. Adequate buildings are necessary, well-laid plans are desirable, intelligent preaching is scriptural, but when one or all of them are enthroned in place of Christ, sin has entered. When human wisdom and skill usurp the place of the Lord God of heaven, there can never be a real conquering of Canaan. Our Lord desires to be all and in all in the Christian life. Have you, dear Christian, had a Jericho experience? Have you fallen on your face in genuine humility

and cried out, "What saith my Lord to His servant?" If you will listen carefully you will hear Him say, "Thou must be brought," because

II

"Thou Must Bear Witness"

Faithful witnessing to the power of the Lord Jesus has become a lost art. It is not popular to testify. Someone has said that a testimony which really counts will cost something, and the recollection of the lives of the apostles and the early martyrs verifies this statement. Possibly this is the reason the exhortation to daily witness for your Lord by evangelists, pastors, and even the Lord Jesus, usually falls on deaf ears. It, nevertheless, is God's plan for reaching the lost. It was Christ's last command to the disciples. It was the command of the Lord of heaven to the apostle Paul. And His plan for the twentieth century Christian is the same, hence He says, "Thou must bear witness" (Acts 23:11)—bear witness even in the face of danger.

Daniel was a man high in the king's court, but the plot of jealous underlings, and the prospect of having ravenous lions tear him into bits, did not deter him in his usual faithful testimony and practice, for "he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." God honored that testimony. He will honor yours.

Witness in Trial or Triumph

"Thou must bear witness" even in the face of trial. For many Christians it is easy to bear their testimony when all goes well and souls are being blessed. But how many can glorify God in the valley, in the shadow, in the storm cloud? Paul, on the verge of shipwreck, and a seemingly inevitable watery grave, could shout above the howling wind and boisterous waves, "Be of good cheer: for there shall be no loss of life. . . . For there stood by me this night the angel of God, whose I am, and whom I serve . . . Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me" (Acts 27:22-25). God honored that testimony. He will honor yours.

"Thou must bear witness" even in the time of prosperity. Achievement is glorious. Success is laudable. It seems, however, that God can intrust but few Christians with notable success. How much sweeter is the victory when our blessed Lord is given the glory. The highest place in the kingdom of the Pharaohs did not becloud Joseph's proper assignment of glory. When his wicked brethren visited him at the time of their need, he could easily have gloried in his position, but he said to them, "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good" (Gen. 50:19, 20). It was not you that sent me hither, but God. God honored

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that testimony. He will honor yours. Have you faithfully borne your witness in season, out of season? He is patiently awaiting this concrete evidence of your love before intrusting you with a larger ministry, for has He not said,

III

"Thou Must Do"

Effective action follows careful preparation. Christian activity is a product, not a process. Many would put service before consecration, but this is not God's order. God wants your service, but first of all He wants you, wants your unwavering devotion, your spontaneous testimony. "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices" (I Pet. 2:5). Hence our Lord says, "Thou must do" (Acts 9:6)—do the "work of the ministry," the edifying of the body of Christ. Jesus Christ has made you a priest in the house of God. You have a definite responsibility. "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it" (Col. 4:17). "Make full proof of thy ministry" (II Tim. 4:5). This is a matter of your personal service.

Has Christianity Failed?

Churches are being closed. Missions are

retrenching. Has Christianity failed? No! But God's stewards have failed—failed to recognize their responsibility, failed to obey. Hence our Lord says, "Thou must do"—"do after the will of your God." Ezra was a scribe of high standing in the court of King Artaxerxes. He was commissioned to rebuild and equip the temple at Jerusalem. After the king had laden him with silver and gold, he instructed him to buy bullocks, rams, and lambs, and "with the rest of the silver and the gold, that do after the will of your God." Even a pagan king recognized that God had a plan for the silver and the gold in the hands of His children. "God loveth a hilarious giver." "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). This is a matter of personal stewardship.

"Divine control," "Holy-Spirit direction," "self-abandonment" are beautiful expressions, but with most Christians are rare experiences. Most of us cannot be allowed to go our own way. The Lord, in His mercy, is continually reigning us in. He desires access to the most secret recesses of our hearts, and when admitted, He will intrust us with large responsibilities and we shall hear Him say, "Thou must do"—"do all that is in thine heart." Until your heart is completely lost to the Lord Jesus,

however, there cannot be that blessed liberty found only in God's will.

The Lord took David through many bitter testings and numerous wearying battles, but finally "it came to pass . . . when the Lord had given him rest round about from all his enemies," that "Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee" (II Sam. 7:1, 3). Have you a heart *fully* occupied by the Holy Spirit? This is a matter of personal sanctity.

For years ministers have been telling their congregations, "Do this. Do that. Get busy for the Lord." But still our churches are filled with idle Christians. Preachers have exhorted their congregations saying, "Speak a word for the Lord Jesus. Give out a tract." But still ninety per cent of the witnessing to the power of the risen Christ is done by less than ten per cent of the Christians. Is it not time that emphasis was placed on a life in right relationship to the God of heaven? Our Lord has said, "Thou must be brought," and until it is an accomplished fact in the believer's life, His command, "Thou must bear witness," will be but a bothersome burden, and any attempt to obey His command, "Thou must do," will be but a fleshly effort, which may be recognized by man, but never by God. He is awaiting your consecration, testimony and fruitage.

The Wisdom of Revelation

By Rev. Charles H. Heaton, D.D., New Castle, Pa.

THE wisdom of this world is derived from two sources. The first is research, and the second is reason. The wisdom of research is science. The wisdom of reason is philosophy. Science finds the data of human knowledge and arranges them in orderly systems. Philosophy observes facts and phenomena, and then seeks to set forth a reasonable and a logical explanation of them. Our libraries are stocked with these forms of wisdom.

The Three "R's"

These are inviting fields of knowledge. The mind of man delights to revel in them. No serious student can enter either of them without pleasure and profit to himself and service to the race. No one can afford to neglect them or to be indifferent to them.

But there is another form of wisdom which is parallel to these and far more important than either of them. It comes neither from research nor from reason, but it furnishes a field for both. This wisdom comes from the omniscient God and is imparted to believing men by the Holy Spirit. It is revelation. This is the wisdom which is found in the Bible.

These three R's—Research, Reason, Revelation—seem to cover the whole field of human knowledge. What a complete and perfect trinity! They are not only euphonious in sound when pronounced together,

but they impress one's natural intuitions when they are associated together in thought. They stand in relation as the legs of a tripod.

Of course, many who are worldly wise do not admit the validity of revelation. Being appropriated by faith, it does not cater to the pride of intellect. Since it invites simple believers to revel in its illumination, it rebukes intellectual aristocracy. But fortunately, denials do not destroy facts. The wisdom of revelation is a fact.

Does the Bible Agree with Science?

We do not need to ask that moot question when we remember that science is a work of research and the Bible is a depository of revelation. Two conclusions emerge at once. First, where science discovers truth on matters revealed in the Bible, the two are in perfect agreement. Second, science and the Bible do not employ the same method. Where science gathers and classifies data, sets up hypotheses, makes experiments, and seeks to establish laws, the Bible tells simple stories and teaches precepts and principles. To the mind which is shut up to the scientific method, it is quite aggravating to read in the Bible the stories of the opening of the Red Sea, of the fall of the walls of Jericho, and of the virgin birth of Jesus without the slightest hint as to the natural causes of the extraordinary

effects. But to the man who knows the difference between science and revelation there is no difficulty at all. Science tells us what man has discovered. The Bible tells us what God has made known.

Is the Bible in accord with sound philosophy? When the philosopher starts to reason about things, he is required to start with something that he assumes to be real. As practically all agree, there is but one place to begin and that is with the universe, which is the most obvious and fundamental fact which we can observe. That is where the Bible begins. The next fact is personality. This is also second in the Bible. The third is discord. Man is out of harmony with the universe. This is the third fact in the Bible, and the Bible calls it sin. The fourth fact is the necessity of restoring harmony. In the Bible that is called redemption. The philosophy of the Bible is sound at every point.

So the wisdom which is from above is no enemy of science or philosophy. It is the truest friend of both. The believer in revelation is open-minded to all that research and reason can yield of knowledge, but he holds as final what God has made known. He is willing to struggle to know what men have discovered, and then to be still and know what God is and what He has said. By faith he understands a thousand things that no science or philosophy can ever teach.

The Divorce Question

By Rev. John T. Reeve, D.D., Syracuse, N. Y.

THE attention of the American people, especially all who call themselves Christian, should be called to this evil—divorce. It is an evil that can come into homes and break the most sacred ties, nullify the law of God, and tear away from rightful allegiances those who had been made one.

Do we realize that this evil has spread to such an alarming degree in this country that we lead the world in this form of ill-fame, except it be Japan and Russia? Even in Russia they are beginning to be alarmed at the result of widespread and easy divorce. Statistics tell us that one out of every six marriages in America is broken by divorce. What are we going to do about it? Are we going to let it go on until it ultimately destroys the very foundations on which we live?

Let us consider it. Wherein does this growing practice constitute such an evil and such a menace to our future welfare?

1. *It is wrong because it makes a mockery of the most solemn vows.*

With one out of every five or six marriages being broken by divorce, how long will it be before the sacred vows and promises that are made on the wedding day will have to be made with the tongue in the cheek, and all the protestations of love and devotion taken with a grain of salt? The festivities, the joy, the elaborate preparations, the longing hopes of parents, the well-wishing friends, will all seem to be almost a mockery in the shadow of this malignant curse hanging over every home. Beneath the happy pealing of the wedding bells will be the ominous jangle of hearts and homes that are out of tune.

Now this cannot be right. No custom or practice, be it ever so modern and demanded by ever so exacting demands of a new and complex age, can be right and holy and justifiable, that turns all the joy and expectancy and high hope of a true and happy marriage into a sour disappointment and failure. Divorce stands condemned in the light of this one fact alone.

2. *It is wrong because it is based on a low idea of love.*

The love that draws two young lives together and binds them in those bonds that are fastened by the hand of God, is not the mere love of flesh; it is not a love that consists merely in the gratification of the desires. It is this, but it is also something higher. It is the union of two souls. Their happiness will consist in fellowship and sweet communion of interests and devotion to the same great ends in life. And when it is such, marriage will not depend on the ephemeral attractions of mere earthly form and beauty, but will be able to weather the storms of adversity or the scorching sun of unalloyed prosperity. But in these last years since divorce has reached these frightful numbers, there has been spread abroad a philosophy of love that savors more

What therefore God hath joined together let not man put asunder.—Mark 10:9.

of the jungle and the barnyard than of the Church and the home. Through screen and novel and a cheap philosophy, our generation has been inoculated with an idea that marriage cannot be expected to last when love fades, and that love can fade and has a right to fade just as soon as fancy dies or a roving eye and a traitor's heart find a new attraction.

But marriage should be looked on as a life discipline where two lives enter upon a mutual task, with all the give-and-take that will be necessary, learning to bear and forbear, the need for constant understanding, the yearning sympathy, the pity if sickness or suffering come, the jealous watchfulness of that delicate flower called true love, the taking one's self in hand when one finds that there has come in the least shadow of mistrust or coldness.

3. *It is wrong because it cannot operate in the realm of sympathy and compassion.*

We are not supposed to be hard-hearted. As human beings made in the image of God, we are supposed to have warm and tender hearts. Divorce can never get anywhere with people who are tender-hearted. It is only among people who are cold-blooded and hard-hearted that it can thrive and operate and increase. Think of all the heartburn, and sorrow, the anxiety, the fears, the frustrated hopes of the husband or wife, as the case may be, who is pure and holy and not to blame, who has done nothing to break the marriage vow, as they see the growing coldness on the part of the other, the irritation, the unkind words, ever growing worse until at last they stand on the brink of a broken life. Then think back to the day they were married with all the protestations of love and devotion, the joy and happiness, and then try to think how any human being in the light of all that earlier love can ruthlessly thrust away with the cold hand of misdirected law the one who had once been part of them, flesh of their flesh and bone of their bone. That constitutes the crowning act of a hard heart.

4. *It is wrong because of its disastrous effect upon the children.*

Our whole future depends on children. They should be shielded from everything that starts them out with a wrong view of life. They should be protected from sin, impurity, harshness, and cruelty. In some respects our age has gone crazy in making it easy for children. And in other respects it has gone crazy in the other direction. With all this divorce, think of the homes where children have to go through life in the midst of the quarrelling that makes the storm that finally wrecks the home and the life. Here they are in a world where under normal conditions they are supposed to get from their parents their basic ideas

of right and wrong, of purity, chastity, and holiness, of kindness and love, whereas instead, they have to grow up in the

midst of bitterness and distrust. Is it any wonder that psychiatrists tell us that the children of divorced people constitute real problems? Is it any wonder that their balance and poise have been upset by all the shock and fear through which they have passed? This fact alone also would condemn the whole custom of widespread divorce.

5. *It is wrong because it defeats the purpose of God.*

What is the purpose of God? It is that one man and one woman should be joined together for better or for worse, in sickness and in want, in joy or in sorrow, until death do them part. Not that they should live in a sort of tandem polygamy. Our Lord Jesus tells us plainly when He says, "For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

And in another place as recorded in three of the Gospels, Jesus tells us that divorce is never justifiable, except for infidelity. The reason for this is that infidelity nullifies and kills the love on which the marriage is based and makes it of none effect and as though it had never been. For all such who have suffered at the hands of this great wrong, our Saviour has the deepest sympathy. But listen to what He says about wrong divorce, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:11, 12).

This whole theory of easy divorce never makes for peace or progress. We have heard so much in these later years about loosening up on the divorce laws as though it were a forward step in progress. But how can there be any progress in a land where there is sorrow, frustrated loves and broken hearts? One cannot build a nation, or secure prosperity, on such a foundation. Russia is finding this out today, and there, where they loosened up the divorce laws and made women free, they are now passing laws for the stabilization of the home as they look around on a land full of homeless children and young criminals.

There can be no progress as the result of the broken laws of God. The age-experience of the race unconsciously following His law planted in the human heart, can never be trampled on with impunity. This nation will suffer and so will every nation from this willful desertion of the command that "whom God hath joined together, let not man put asunder."

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God's Threefold Judgment on Sin

By John R. Riebe, Chicago, Ill.

GOD deals with sin on a judicial, confessional, and governmental basis. There is a judicial basis, because there are eternal consequences, either penalty or pardon. There is a confessional basis where there are disturbing consequences, either restoration of broken fellowship or arrested development. There is a governmental basis where there are governmental consequences, either responsiveness to corrective discipline or loss of privilege and power.

The Subject Defined

1. God deals with sin on a judicial basis. "The wages of sin is death," and death is penalty. "But the free gift of God is eternal life in Christ Jesus our Lord." Eternal life as a "free gift" cancels eternal death as a penalty so that the guilty sinner who was condemned is now pardoned. His penalty has been borne by a Substitute, through faith in whom he has received forgiveness, thus escaping the judicial consequences of his sin.

2. God deals with sins on a confessional basis. Unconfessed sin on the conscience of the saint breaks his fellowship with God, and is disruptive of his inward peace and concord. The way of victory is through confession. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). This renews our broken fellowship, and restores our inward peace.

3. God deals with sins on a governmental basis. The prodigal is the son of his father's love, but as he sits disconsolate among the swine in a far country he pays the governmental consequences of his sins. But the chastisement of his circumstances drives him back to his father's house. This providential discipline forces penitential confession from his lips, and leads to forgiveness and reinstatement in the place of privilege, which he forfeited through his waywardness.

The Subject Illustrated

To illustrate these three aspects of God's dealing with sin, may we not draw an analogy from a simple episode of our common life?

Early on a June morning Jim is playing with a group of boys in a small town street. In a moment of bravado one of them dares him to throw a stone through a glass window of a store. He takes the dare, hurls the stone, and in a moment the glass falls in shattered fragments at his feet. The merchant rushes out, captures the lad, lays a detaining hand on his collar, and puts him in ward until his father arrives. The parent takes in the situation, learns the amount of the damage, and gives his check to cover it. Jim goes scot-free because his penalty has been borne by another. He is judicially forgiven.

He goes home with his father, a humiliated but rebellious son. Parental authority sends him up to his room to await a change of attitude. The hours move with leaden feet into the darkness of the



John R. Riebe

night. Meanwhile Jim feels the pangs of healthy hunger in the midst of maddening isolation. He sends for his father, who finds him bathed in penitential tears. He tells him of all the unthinking lawlessness of his heart, culminating, alas, in this tragic, overt act, and ends by saying, "Dad, can you—will you forgive me?" Moved by his repentance, the father draws him to his heart, and freely restores him to fellowship. Through confession Jim is restoratively forgiven.

Punishment Necessary for Caution and Restraint

The next morning he starts out to play as usual, but his father objects. Jim is hurt and says, "Dad, didn't you mean it when you said it was all right between us?" "Yes, my son, I did mean it," says his father, "it is all right between us. But remember you broke a law of my house, you defied my authority, and brought shame upon my good name. For all of this I have forgiven you, but my forgiveness has not set us right in this town. The people are waiting to see what I will do about it, and as your father, it is my duty to mete out judgment within my house, and I will dispense righteous judgment, Jim, not only because of the awareness of the neighborhood, but for your own good. If for a few days you pay the governmental consequence of your vandalism, you will learn caution and restraint." And so Jim stays in. He is being "child-trained" through chastisement (Heb. 12:5-12).

David, the sweet singer of Israel, committed adultery which led to murder. Nathan, the prophet, confronts him with it. "And David said unto Nathan, I have sinned against the Lord." That is confession. "And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die." That is restorative forgiveness. "Howbeit, because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme." That is a declaration of mischief wrought in Israel through his sin. "The child that is born unto thee shall surely die . . . and it

came to pass on the seventh day, that the child died." That is the governmental consequence which David suffered for his sin (II Sam. 12:13-18).

STUDENT CHARGED WITH MANSLAUGHTER

After graduating from high school, a young woman entered business college, intending to come afterward to the Moody Bible Institute. Her plans were made to enter in September. The money was saved and all arrangements made—so she thought.

Then something happened. Instead of coming quietly to Moody to train for Christian service and a life of helpfulness to others, she became the innocent victim of a ghastly and tragic mistake. Instead of being in the Institute in September as planned, she was in the custody of the police, accused of killing a man, and almost certain to be found guilty on circumstantial evidence. The testimony of a sincere but mistaken witness was against her.

Here is her own story of the experience:

"As I was driving along a main highway near my home, the car ahead of me suddenly stopped, swerved to one side, righted itself, and raced away. The body of a man, evidently struck by this car, came flying toward my car. I swung out to avoid hitting the body and crashed into a fence on the opposite side of the road. My car was smashed, but I was unhurt. I went over to the body of the man, knelt beside him, breathing a prayer that he might be alive, but I felt without knowing it that it was too late. He was dead.

"People swarmed upon the scene as they invariably do after an accident. In less than twenty minutes I found myself in a police car, being rushed to jail. A bystander who had seen my car swing to one side and the man's body roll off the road, assumed that I had hit him and told the police that he had seen me do it. The police did everything in their power to make me admit guilt.

"The man who had been killed was a Jewish rabbi. I felt helpless and hopeless. Everyone seemed to believe me guilty of causing the man's death. I knew I was innocent, but could not prove it. My lawyers told me to expect the worst. The prospect of going to prison sickened me. In the midst of it all, Christ made Himself so near to me that at length I came to the place where I could say, 'Lord, if it is Thy will that I go to prison, I'll go. Perhaps it is my mission in life.'

"A jury listened to the evidence and heard my story. My lawyers had no defense to offer. All they could do was to give an account of my Christian life and my plans to attend the Moody Bible Institute. I waited for the verdict, expecting the worst, and reconciled to it. But it was not God's will for me to go to prison. The verdict was, 'Not guilty!' I was told later that because of my Christian life and my plans to attend the Institute, the jury believed me innocent."—*Student News Service.*

The Monuments of Moody

By Rev. Herbert Lockyer, Liverpool, England

A MONUMENT is anything by which the memory of a person or an event is preserved or perpetuated. "Monument" is a word meaning to remind.

The monuments of Moody, because they were conceived of the Holy Ghost, can never be destroyed. Some of these undying and undecaying memorials perpetuating the life and labors of Moody, can be classified as material, inspiration, and spiritual.

Material Monuments

Under this section it is but fitting to recall the many buildings presently existent, which were brought into being as the result of Moody's sanctified intuitions. Centers like Northfield and the Moody Bible Institute owe their inception and organization to Moody's creative mind. The Northfield enterprises read like a romance. And the multitudes who leave the schools he founded, mentally and spiritually equipped for life's responsibilities, are living monuments of Moody's concern for the mind, as well as for the soul.

Social and ameliorative agencies also exist as the result of Moody's care of the whole man. Y. M. C. A. work received its Pentecost as the outcome of his remarkable evangelistic campaigns. Of this, however, we are certain, that if Moody could come back to that sturdy body he possessed, he would have something strong to say to the powers that be regarding the degenerate condition of a so-called "Christian" association. Let it not be forgotten that Moody was an enthusiast for the Y.M.C.A. as a mighty power for the Bible and evangelism. One laments the loss of the spiritual usefulness of the Y. M. C. A. since the days when D. L. Moody sponsored it.

And then, think of the provision that was made for the criminal classes and the relief of the friendless. Moody's Glasgow missions stirred the Christians there to the need of those in lodging houses and the haunts of vagrants about the brickkilns. The result of such was the erection of the Tent Hall, which is still the center of philanthropic as well as spiritual activity. Industrial schools were established. New impulses were given to orphan homes, like those founded by Mr. William Quarrier in 1871.

Archdeacon Hugh Stowell Phillip, a convert of Moody, tells of a visit he paid to the Institute a few years ago. A young man who conducted the archdeacon around, said, as they stood together in the central hall, "He being dead yet speaketh." And, as Archdeacon Phillip wrote, "Surely of no other evangelist of modern times could this be more truly said." Yes, and out of the Bible training institutes, such as Chicago and Glasgow possess, similar schools have sprung up in all parts of the earth. And the springing up of these great institutions of education and biblical training is one of the romances of religion and commerce.

It may be fitting at this point to emphasize what the great evangelist and Christian educator had in mind when he founded his schools. Bishop H. B. Hartzler, author of *Moody in Chicago*, says:

"They were evidently born and ripened in the thought of Mr. Moody during his experiences and observations in the fields of evangelism, as year by year he came into contact with the crying needs of the working classes, the poor and the outcast, and the spiritual dearth in the great cities. He saw that a most blessed work could be done by men and women with knowledge and love of the Bible, and trained ability to use it, in bringing others to Christ. The schools were not preparing such workers to meet the need. There was a call for institutions to offer the help which many consecrated but untrained young Christians desired."

Mr. Moody himself said: "One great purpose we have in view in a Bible institute is to raise up men and women who will be willing to lay their lives alongside the laboring class and the poor, and bring the gospel to bear upon their lives." And thousands of devoted workers have left the Glasgow and Chicago schools to fulfill such a task. Bishop Hartzler before his death in 1927, wrote:

"If I had my choice of a school in which to pursue Bible study for the work of the ministry, I would unhesitatingly choose the Moody Bible Institute. The Bible teaching and the all around training for Christian work in that school is just what the preacher needs. The Moody men who come back to us for service in the ministry always bear a distinctive character of efficiency, and they know what to do with the old Book."

The late Dr. Torrey said of the Institute: "I believe that there are few organizations on earth that will accomplish for the Church of Christ in the coming generation what this Institute will, in the way of winning souls, promoting Bible study, and increasing the spirituality of the Church." And with such a sentiment some of the world's greatest Bible teachers agree.

It is a matter of profound gratitude to Almighty God that the spirit animating the Moody Bible Institute in D. L. Moody's day, yet abides in it. Its aims and methods have undergone no change, and its doctrinal teachings, notwithstanding the advancing apostasy, are the same as they ever were. May its distinguished place at the front of Christian training schools, its distinct, strong individuality, its strictly evangelical doctrinal position, its interdenominational character, be long preserved!

Facts can also be produced proving that some of the greatest centers of evangelism owe their existence to Moody's wisdom in seeking to consolidate his Spirit-produced results. Churches and halls famous for their allegiance to the fundamentals of our faith, and organizations for the furtherance of the gospel, can be numbered by

the score. Moody established noon prayer meetings in London, Glasgow, Edinburgh, Dundee, and elsewhere. In building his monuments, Moody built better than he knew. This is why succeeding generations will arise to call him blessed. And through such avenues Moody is still reaching and influencing the world.

Inspirational Monuments

By this phase of the monuments of Moody, we refer, of course, to the printed works of this great man. In the books that came from his pen, this gifted evangelist, who made full proof of his ministry, will ever live. Souls are still being saved and sanctified through his "Sermons." Drenched as they are in gospel truth, they carry an undying message to the hearts of men.

Rev. Lionel B. Fletcher, one of the most outstanding evangelists alive, in his volume on *The Effective Evangelist*, says: "I never saw Mr. Moody, but his books inspired me to make my first attempts at evangelism, and he has in some ways influenced my life more than any one else except my own father."

Think also of the ministry of the Bible Colportage Association, which is another child of Moody's creation. His desire in organizing this association was to supply the best Christian literature at the lowest price, and to furnish it free to neglected classes who were unable to buy it. His motto for the Association was:

"Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can."

And, like Ezekiel's river, the literature from such a God-honored and God-honoring society runs out into the arid wilderness of the world, causing everything to live whithersoever it floweth.

And who is there that can tabulate the remarkable influence of the Moody and Sankey hymn book? What a wonderful monument of evangelical and evangelistic theology it contains! In Sankey's *My Life and Stories*, soul-stirring tales are told of lives transformed as the result of these Spirit-inspired hymns, which have sung their way all over the world. It would take volumes, however, to record the full history of this most popular songbook, the phenomenal sale of which, shows no diminishing. *Sacred Songs and Solos* stands alone in its adaptation to every phase of Christian work and worship. Eternity alone will reveal the value of such an inspirational compilation, which for the first time was published when Moody and Sankey were at Newcastle.

Spiritual Monuments

This section brings us to a record of the lives of those who were changed through Moody's influence, and who in turn were the means of achieving great things in the cause of Christ. Buildings and books form marvelous monuments, but

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changed lives are more wonderful. It is impossible to read the biographies of spiritual giants like Dr. Andrew Bonar, Dr. A. J. Gordon, Dr. Dale, Dr. Hudson Taylor, Dr. Alexander Smellie, C. T. Studd, men so far removed from each other in many respects, without realizing the spell which Moody's strong, intense nature and ministry exerted over men. His power over all sections of society was unique. Peers and paupers, cultured and common people, were attracted by his message. Cambridge, the seat of culture and learning, was stirred to its depths by Moody's work as it had never been before or since. Intellectuals were brought low and made to realize that they were lost sinners. God took a blunt instrument to cut the finest cloth. In the opera house, London, royalty waited on his words. Abandoned souls, so profligate in life, were equally attracted to Moody's missions wherever held.

Countless numbers can testify to having come within the range of Moody's rugged, consecrated personality, and that such a contact was one of the most influential factors in their life and work. Along with F. B. Meyer, thousands count it the greatest privilege of life to have known this Great Heart so well. One is amazed at the number still living and occupying positions in life, both religious and commercial, who owe their conversion to this great evangelist. From biographies and letters received from all over the land,

one has compiled a fascinating record that must form the subject of a separate study. A glimpse, however, of the vast numbers Moody reached, can be gleaned from the following figures of his London mission which lasted for four months:

	MEETINGS	ATTENDANCE
Agricultural Hall.....	60	720,000
Bow Road Hall.....	60	600,000
Opera House.....	60	330,000
Victoria Hall.....	45	400,000
Camberwell Hall.....	60	480,000

In all, 285 meetings were attended by 2,530,000 people. The total cost was nearly all subscribed before the meetings ended. The world has not seen such a movement since the days of Whitefield and Wesley, and the results were even wider than accrued from the work of these two honored men. And the impulse of Moody and Sankey abides yet!

Moody's monuments then surround us on every hand. They envelop us as a cloud of witnesses to his God-glorifying work. They prove what God is able to accomplish through an utterly abandoned soul. The decisive and far-reaching awakening under Moody formed channels in which the spirit of revival has freely moved ever since, among them being the Bible reading, the gospel solo, the after-meeting, and the inquiry room. All the valued agencies in gospel work today are Moody's heritage to the Church.

Departing, Moody left behind him more than footprints on the sands of time. He left a name with an imperishable honor, institutions, writings, and a great number that no man can number of lives enriched with the grace of God. What extraordinary things God can do through a fully yielded vessel!

Young people, these are the years for decision. Lay the foundation of future service amid your youthful enthusiasm. It was so with D. L. Moody, who in his twenties was doing marvelous work as a soul-winner. John Wesley was a student at Oxford when he formed the Holy Club. Martin Luther was twenty-seven when he climbed the Santa Scala at Rome. John Calvin in his early twenties was already proclaiming his distinctive doctrines. George Whitefield at twenty-one was moving the masses of England. Jeremy Taylor at eighteen was holding men spellbound in St. Paul's, London. Charles H. Spurgeon at nineteen was stirring London. Francis E. Clark in his twenties founded the great Christian Endeavor movement. George Williams, Moody's close friend, was twenty-three when he founded the Y.M.C.A. David Livingstone at twenty-three was spending himself for Christ in darkest Africa.

God makes men and women for every age and equips them for all He expects of them, even as He called and commissioned Moody.

A Going and Growing Movement among Students

By Calvin K. Cummings, Philadelphia, Pa.

MEETING at a time of year when transportation was impeded by snowbound roads, with subzero temperature, it was remarkable that such a large number of students braved the elements to attend a convention. Approximately 250 students from thirty institutions, gathered at the Moody Bible Institute to participate in the eleventh annual convention of the League of Evangelical Students, February 20-23. Some of them had traveled from Oregon, Massachusetts, and Texas, but the largest representations came from Calvin College, Wheaton College, and the Moody Bible Institute.

Prominent Speakers Address Convention

The speakers of the convention included foremost leaders of Protestantism in America: Dr. J. Gresham Machen, of Westminster Seminary; Dr. J. Oliver Buswell, of Wheaton College; Dr. Henry Schultze, of Calvin Seminary; Dr. Harry Rimmer, of the First Presbyterian Church, Duluth, Minn.; Dr. Martin C. Lehman, of Goshen College; Dr. Albert B. Dodd, missionary to China; Dr. P. B. Fitzwater, of the Moody Bible Institute; Professor R. B. Kuiper, of Westminster Seminary; Prof.

Melvin A. Stuckey, of Ashland Seminary; Prof. Wyngaarden, of Calvin Seminary; Rev. Kenneth S. Wuest and Rev. Harold L. Lundquist, of the Moody Bible Institute; Prof. Thomas Wellmers, of Hope College; Dr. Wallace Emerson, of Wheaton College; Dr. Whitesell, of Northern Baptist Seminary, and Calvin Knox Cummings, field secretary of the League.

The subjects of some of the speakers were: "The Crisis in Christendom," by Dr. Buswell; "The Gospel of Christ Confronting a Recalcitrant World," by Dr. Schultze; "European and American Trends in Theology," by Dr. Lehman; "An Indictment of the Social Gospel," by Prof. Kuiper; "The Theory of Evolution and the Facts of Science," by Dr. Rimmer; "The Causes of Atheism in Our Educational System," by Dr. Fitzwater; "Is There Hope for the Educational Remnant?" by Dr. Emerson; "Jesus of Nazareth, the Prince of Life," by Prof. Stuckey; "Evangelical Evangelism," by Dr. Whitesell, and "Christian Fidelity," by Mr. Cummings.

Three Thousand Hear Dr. Machen

Fourteen hundred were present to hear Dr. Rimmer, and three thousand assembled to hear Dr. Machen at the Moody Memorial Church. Special music was sup-

plied by students of Wheaton College and the Moody Bible Institute.

Only one who was in a position to hear the heartfelt expressions of appreciation from the lips of the students who attended the convention, can begin to estimate the extent to which these messages brought strength and comfort. The greater part of the delegates came from campuses where professors and students alike are either hostile or indifferent to the gospel. Many of these students have been fighting the fight of faith in the loneliness of their own hearts with never an opportunity to hear the truths of God's Word expounded and defended.

A Program of Study Adopted

Another important aspect of the convention was its business sessions. The purpose of such a gathering is first to edify and inspire the students, and second, to plan for the extension and strengthening of the League's corporate testimony to the gospel. By far the most important business that has ever been transacted was cared for on this occasion. For many years the League has been in great need of a program of study adapted to meet the intellectual and spiritual needs of its members. It was felt that until it can succeed

in having its members study the Word of God systematically and intelligently, little permanent good would come of the League's activities. At this convention the first year's lessons of a four year course of study, was presented. Students from many sections of the country expressed the opinion that their local chapter needed such a

program, and gave the assurance that they would use it. It is expected that the study program will be ready for use at the beginning of the next academic school year. This program is in the nature of a systematic presentation and defense of the doctrines of the Christian faith in conjunction (Continued on page 417)

"Moody Day" Echoes

By William M. Runyan, Chicago, Ill.

MORE than five hundred pastors and churches observed February 2 as "Moody Day," in answer to the call for participation that went forth from The Moody Bible Institute of Chicago. Imagination can readily picture the seasons of spiritual joy and inspiration experienced in many of these services. But not all is left to the imagination, for floods of letters have been pouring in to the office of the director of the D. L. Moody Centenary and Moody Bible Institute Jubilee. These homeland letters are jubilant. Letters from overseas will later bring additional messages of gladness.

Some sections of the country were in the clutches of blizzards and zero weather, but spiritual fires burned brightly notwithstanding. A Wisconsin pastor stated it: "The weather was very bad, but the spirit of the meeting was very good." It was 26 below zero at Cassville, Wis., but "we had a splendid day, even though," and so forth, and Rev. L. L. Strodman carried out a comprehensive program in Sunday School, in which an early yielding to Christ was the key-note.

The suggestion to use the much-loved songs of the Moody-Sankey period, so well provided for in the Moody Centenary Song Book, met with enthusiastic response. Scores of letters tell of the blessings that came upon choirs and congregations, and Sunday Schools as well, by carrying out this plan. The compilation of this booklet of sixty-four pages seemed indeed to be "for such a time as this," for so many of these songs and hymns had birth amid scenes of spiritual awakening and revival.

Reports from the East are heartening. Rev. A. G. Turkington, Jersey City, N.J., esteemed it "a great privilege to unite with many," in the observance. Rev. William J. Jones, Cassadaga, N.Y., delivered an address, "Moody, Man of God," interspersed with appropriate stanzas of certain songs. The pastor of a Spanish-speaking congregation in New York City, Rev. Mr. Arjona-Lopez, observed the day. Rev. D. M. Conn, Freeport, Pa., found much spiritual blessing in promoting the program and speaking on Moody and his work.

The Pacific Coast speaks. Rev. Ezra S. Gerig, Portland, Ore., had eight or ten listeners in his audience who had known and heard Mr. Moody, and others of his radio audience sent in word to that effect. One had heard him in Liverpool, England, and another had been converted under his ministry in Glasgow, Scotland, forty-three years ago.

The Central West was alive to the occasion. Rev. W. E. McCoy, who has served his church in Wichita, Kan., for some six-

teen years, made effective use of the gospel in song. From Leoti, Kan., comes word that Rev. Edward Freeland built a balanced program of song and message.

In Keokuk, Iowa, Rev. Thomas F. Cooke promoted the observance. In his church Rev. J. M. Thompson, of Warsaw, Ill., spoke on "D. L. Moody as I Knew Him." Mr. Thompson was one of the young men brought over from Ireland by Mr. Moody in 1892, to receive training at the Bible Institute and also to assist in evangelistic work during the Exposition in 1893.

Rev. P. B. Chenault, of Waterloo, Iowa, gives the happy testimony: "Our hearts were drawn closer to the Lord as we sang, and listened to the choir sing, the hymns that Moody and Sankey used in their great revivals, . . . and sought to honor and exalt the Christ whom D. L. Moody worshiped."

Rev. M. A. Darroch laid emphasis upon home influences and the Sunday School teacher's opportunity, in his church at Utica, Ill. A consecration service was greatly blessed of the Lord.

The South sends cheering news. There were several conversions as a result of the observance at Raleigh, N.C., conducted by Rev. O. M. Jones. In Louisville, Ky., Rev. M. P. Hunt did double duty, repeating his message in the afternoon before some four hundred young people in the State Children's Home. Many conversions were reported. "It was a great hour. My own soul was quickened and blessed."

Rev. H. H. Drake writes from Terre Haute, Ind., "We had a blessed time," and Rev. E. M. Menhennett, of Indianapolis, writes, "'Moody Day' held in our church was a wonderful success."

Reports from Canada bring additional cause for rejoicing.

One pastor coined an expression worthy of sharing, "Our people are becoming very much 'Moody-minded,' for which we are thankful." In the correct sense, to become Moody-minded would prove a means of untold blessing to the Church of Christ everywhere. Had Moody been a man of selfish intent, this could not be said, but he was Christ-centered, and as Paul could say, "Follow me as I follow Christ." Moody's life challenges to a closer walk with God and a greater zeal for the winning of souls.

May revival fires be kindled and spiritual life deepened as an intensified interest grows out of the two-year observance of the D. L. Moody Centenary and Moody Bible Institute Jubilee.

The One-Day Bible Conferences are now to command the interest of earnest pastors and churches near and far. Let pastors hasten to write to the Institute address for helpful information.

Greek Word Studies

By Kenneth S. Wuest

An Apparent Discrepancy

In Acts 9:7, Luke states that the men with Paul heard the voice, and in Acts 22:9, Luke reports Paul as saying that the men did not hear the voice. In the former instance the words "the voice" are in the genitive case and in the latter example they are in the accusative case. The genitive speaks of the voice as a sound, whereas the accusative tells us that the meaning of the sound is comprehended. The men with Paul heard the words of our Lord but did not understand their meaning. Thus is another of the apparent discrepancies of the Bible cleared up. Christian, trust your Bible as the infallible Word of God.

What "Reasonable" Means

In Romans 12:1, 2, we have the following for our word study: "Present" is *παρουσία* (*parousia*), which means to proffer, that is, to hand over, and is in the aorist tense, which in the infinitive here speaks of a once for all act answering to the second "yield" in Romans 6:13. "Reasonable" is from *λογικῇ* (*logikē*), which means rational, here referring to the service which is rendered by the reason or the soul, in contradistinction to the priests of the Old Testament who offered dead sacrifices and handled types or object lessons. We as priests in the New Testament dispensation do not deal with object lessons, but with abstract truths. Ours is an intellectual service in comparison to theirs, a spiritual service in the sense that the Holy Spirit uses our surrendered minds in the service of God. It is reasonable to serve our Lord because of all He did for us, but that is not the thought here.

"Conformed" and "Transformed"

The word "conformed" is from *συνσχηματίζω* (*sunschēmatizō*), which means to fashion one's self according to another's pattern. This word always has reference to that which is outward, changing, transient. The word "transformed" is from *μεταμορφόω* (*metamorphōō*), which means to change into another form, and always has reference to an inward change, the entire change of the inner life. It is used in such passages as Romans 8:29; Philippians 3:10; II Corinthians 3:18, while the former word is used in I Corinthians 7:31; I Peter 1:14, and II Corinthians 11:13, 14. The exhortation is to the saints. They should not as to their outward appearance pattern themselves after the evil world system, but they should allow God constantly to transform their inner life that their outward actions may glorify Him. The first word is in the middle voice in which the subject of the verb acts upon itself. We are not to pattern ourselves after the world. The second word is in the passive voice, in which the subject of the verb is acted upon. We are to surrender ourselves to the sanctifying work of the Holy Spirit in order that He might change our inner life so that it may go from glory to glory. Then we will *δοκιμάζω* (*dokimazō*), sanction by test, and thus approve "what is that good, and acceptable, and perfect will of God."

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YOUTH PAGE

Will H. Houghton

SKILLFUL TRUMPETERS

By Irving Kugler

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8). This scripture grips our hearts because of the forceful allegorical interpretation it reads into our consciousness, especially if as young people, we are animated by a spirit of aggressive evangelism.

The Hebrew word "amen" signifies something so sure and firm, that anyone can stand upon and be supported by it in the abstract sense as a solid platform does in the physical sense. Do we have an "amen" in our testimony, or is there a note of timidity? Does our trumpet give a certain sound?

This Is War!

Lo, the battle is at hand! This is war, bloody war! Satan, our adversary, is loose and the population is taken captive by him at his will. How shall men and women prepare themselves to the battle to resist him who seeks to hurl them into despair unless we sound a clear trumpet—To arms! To arms! How shall they be saved unless we invite them to enlist in the army of our Victor, who has overcome death and hell? It is our duty to look people "straight in the eye" and warn them "straight from the shoulder," of the enemy, and offer them the gospel.

Some young Christians take the position that the Christian testimony is all life, *life*—humbleness, meekness, lowliness; speaking when spoken to, quiet, gentle, submissive. That is good, but we must also be ready for line formation if we shall "fight the good fight" and "please Him who has enlisted us to be soldiers." Others go to the other extreme and become brazen and overbearing in Christian work, and thus lose the graces of a Spirit-filled Christian.

Confront Men Boldly

A good soldier is he who keeps his composure in the thickest battle. A good warrior with the Lord is he who retains humility and calmness in the most aggressive evangelism. When we confront men boldly with the gospel, using fearlessly the sword of the Spirit, it does not mean we lack humility. When in battle formation the soldier is excused from martial conventionalities and formal salutes, it does not mean that the soldier is a law unto himself and has lost his regard for authority and decorum.

It takes much prayer and constant communion with the Lord to be able to "quit yourselves like men" while saying, "I am an unprofitable servant"; to "stand fast in the liberty wherewith Christ hath made us free," and to "receive the kingdom as a little child"; to "reprove, rebuke," and yet to "let your moderation (sweetness) be known to all men." "Though I speak with the tongues of men and of angels, and have not *love*, I am become as a sounding brass, or a tinkling cymbal."

YOUNG PEOPLE'S GOSPEL TEAMS

Our readers will be interested in the following extracts from a letter because they set forth the experiences of a young people's group. We are persuaded others could do the same thing.

"Organized about four years ago by a consecrated Christian woman, our gospel team has grown from about eight members to over forty on the active and non-resident rolls. This woman felt she had a call from God to bring the team into existence because the regular life of the church did not fill the need for a closer walk with Christ among young people. Early efforts were spent in instructing the members in the simple truths of the gospel and what salvation really means. The result was that a number of the team members, who had been raised in the church, found that they had not been really born again. But with this realization they did yield to Christ, and now praise God for true salvation.

"The Lord truly blessed the group as time went on. Not only did the membership increase, but the spiritual life of the members deepened in a remarkable way. The gospel team was recognized as the spiritual leader of the church.

"Naturally, such love for the Lord could not be kept within the group, so they began witnessing for their Lord and Saviour. Gospel services were held in their own church and invitations to other churches were received and accepted.

What Constitutes Graduation

"Because of their love of Christ, and experience, and training in this gospel team, the Lord has called a number of the group into special Christian service. So far all these young people are still in training, as the average age of the members is about eighteen. Moody Bible Institute seems to be the natural choice of these 'trainees' and is considered a 'graduation' by them from the gospel team. At present there are twelve members who are students at M.B.I., with prospects of many more during years to come.

"It is because the testimony of these young people is that the Lord's work is the only work, and because they add a hearty amen to mine in saying that witnessing for Christ is a worth while task, that I am writing this letter. It has only been through the grace of Jesus Christ that these young people found true peace, joy, and satisfaction in life, although most of them have been church members since babyhood. So we commend your efforts in seeking to show young people the only truly worth while task, and pray that God may richly bless your efforts."

A SURVEY OF YOUTH PROBLEMS

By Rev. T. D. Abels, Portsmouth, Ohio

While the writer was recently engaged as instructor in a Bible institute, a survey of youth problems was made. The class whose members submitted the list, was composed

of young people and those who were engaged in the Christian education of young people. The purpose of the survey was to determine the things of today that are tending toward the moral destruction of youth, and the problems that must be met by young people who are trying to live the true Christian life. The following were submitted:

1. Absence of Christian home training.
2. Absence of the family altar.
3. Wrong companions.
4. Parents not concerned about child's morals.
5. Too much leisure time.
6. Preachers not scripturally sound.
7. Inefficient Sunday Schools.
8. Passing of Bible from public schools.
9. Changing social conditions.
10. Irresponsibility of the Church.
11. Dangerous social conditions unrecognized by many.
12. Unchristian teaching in high schools and colleges.
13. Youth given too much liberty.
14. Youth do not see "separated life" lived before them.
15. Unchristian attitude of parents.
16. Lack of Christian education and training in former generation.
17. Popular worldly amusements.
18. Lack of good home influence when away from home.
19. Worldly parents.
20. Wrong home environment.
21. Lack of evangelism suited to youth.
22. The sex problem.

Who Is Responsible?

There may seem to be some overlapping in these propositions, but when they are analyzed and summed up, it appears that a severe condemnation is made of the three great institutions, the home, the public school, and the Church. This means that a tremendous service can be rendered to the youth of the land by the parents, public school teachers, pastors, and Bible School teachers and workers.

It is the deep conviction of all those who realize the true character of the conditions in which we live today, that if a true and widespread revival is to come, it must be brought about, so far as human agency goes, by parents, teachers, and pastors uniting in one great, common effort to eliminate these moral hazards, and to intelligently point youth to the Lord Jesus Christ.

It is estimated by those who know, that approximately thirty-seven million children and youth in America today receive no religious instruction whatever. And records of our penal institutions show that over two-thirds of the criminals of America are under twenty-five years of age. There must be a vital connection between these two groups. And if any considerable number of these youth are to be reached for Christ, it will have to be done by the united effort of all the above agencies. We dare not leave the whole problem to city missions and charitable organizations.

Missionary Department

William H. Hockman

LIGHT IN A DARK PLACE

Writing from French Equatorial Africa, Miss Amelia Bertsche tells of the working of the Spirit of God. "I have never witnessed such spiritual hunger on the part of any people. Great crowds attend the Sunday services, many of the people walking long distances on Saturday in order to attend services on Sunday. Then they return home again on Monday—some of them walking as far as eight miles. Many are being gloriously saved and delivered from Spiritism. I have never before witnessed such strongholds of Satanic power and demon possession in all my years on the field. But the omnipotent God is able to set captives free, and saves 'from the uttermost to the uttermost.' Scarcely a Sunday passes without seeing some born into the kingdom and new names written down in glory.

"At the close of the service last Sunday one young woman remained quietly seated with bowed head and heavy heart. At length she arose to her feet and came to the platform, saying, 'Today is the first time I realized that Jesus died on that cross for my sins, and I want to take Him today as my personal Saviour.' Another older woman came during the week saying, 'For many years I have suffered torment from an evil spirit. I have sacrificed money, chickens, and every imaginable thing in order to appease it, but in spite of all it continued its torment, until I became too weak to walk, eat or sleep, and for two weeks I have not been out of my bed. But the other day a Christian boy (a leper) came to tell me the "words of Jesus" assuring me that if I believed I could be delivered. That evening the people of God had special prayer in the church for my deliverance, and God heard and answered their prayer, and I was gloriously delivered and saved.' The following day she walked up a steep hill to the mission, carrying all her witchcraft paraphernalia and destroyed them in the presence of us all—'drowning them in the river,' as she put it. Her husband being an eye witness also accepted Christ as his Saviour, and they returned home a saved and happy people."

ADVENTURES OF FAITH

The days of missionary heroism and romance are by no means past. While it is true, generally speaking, that life out on most foreign fields has much less of the

spectacular and the mysterious than a generation ago, there are still vast areas of almost untouched territory waiting for the intrepid pioneers who are ready to answer the challenge of rugged simplicity and strenuous perseverance. It cannot be ignored that into many of these corners the ardent spirit of the scientist or the commercial prospector is blazing a trail, seeking something of earthly glory or sordid gain. If



The Hausa Bible School at Kagara, Nigeria. The missionary in charge is Carl J. Tanis.

any one should ask why the pioneers of the cross are not in every instance forestalling the industrial prospector and spreading the gospel well in advance of the tide of modern life, the answer is most emphatically that it is *not* because there are no strong-hearted Christian young people to go, but largely owing to the fact that churches at home have not enough spiritual vision or enthusiasm to provide the meager sums required to send out and support an adequate band of gospel heralds.

On every side we hear the pathetic word "retrenchment," instead of the valiant cry "forward." Commercial and industrial enterprises are willing to expend vast sums to tap new fields, and generously finance their agents who man the outposts. Many of the so-called scientific or industrial "missions" spend as much money in a month as would be required to finance a Christian mission station a whole year. Oh, for an awakening of the stewards of the Lord's treasure, who need to catch a glimpse of an investment that will pay rich dividends throughout eternity!

Enriched by Depression

But let it be recorded with thanksgiving, the "depression" has not paralyzed all of the Lord's children. To some it has proved a time of real quickening. To some missionary organizations and churches it has meant giving the Lord a larger place in their loyalty and in their gifts. A number

of independent missionary societies might be mentioned that have actually witnessed a marked growth during the past five years, in both workers and income. It is a living testimony to the working of God in response to the obedience of faith. While the so-called "faith" societies do not in any sense have a monopoly of either faith or obedience, they nevertheless afford a unique opportunity for the exercise of both of these graces.

The spirit of holy adventure exhibited by many present day recruits is of a piece with the heroes of the cross in other days, and the telling of the story is a veritable tonic to one's soul. The writer of these lines is fortunate in knowing rather intimately the circumstances under which a good many hundreds of fine young people have set forth to the foreign fields, particularly in connection with the independent or faith societies. In answer to the question, frequently asked, as to why new workers are sent out when the financial needs of those already on the field are only meagerly met, it should be stated that the societies take great pains to explain to candidates the exact conditions to be faced—that the society has no assured funds and can guarantee no financial support, but that they will do everything possible to assist any young man or woman of suitable qualifications who feels constrained of God to go out as His witness-bearer, and is willing to trust Him to provide for all needs, spiritual and physical. Such a society is, after all, only a fellowship of like-minded servants of God, joined together for certain mutual advantages, but each with a deep sense of being responsible to, and dependent upon, his personal Lord and Master. The experience of thousands of devoted men and women who have gone out to far away difficult fields in utter dependence upon the faithfulness of their heavenly Father to provide for their physical necessities, constitutes a volume of incontrovertible testimony to the reality of prayer.

A Typical Experience

Just recently a young lady set sail for South America under circumstances that beautifully illustrate the faith and obedience of one who finds joy in following the Lamb. Having completed her missionary training at the Moody Bible Institute and having been accepted for service in the hinterland of Brazil, she found herself faced with the privilege of waiting upon God for the supply of funds necessary for taking her out to the field. Not infrequently candidates have waited many months for such provision to be made. Within a few weeks, however, Florence Gorski felt constrained to start for the field, even though she knew funds were not yet in hand. Accordingly she hurriedly resigned her position with the telephone company in Chicago, packed her

Moody Bible Institute Monthly

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April,

bags and started for New York. The council members of the Inland South America Missionary Union were not a little surprised, but decided that if the Lord provided the necessary means, she should sail with a party going within three days. Up to the last day there was nothing much in sight. To the natural mind it looked hopeless, for in addition to there being no money in hand, it was known that all the berths on the ship were booked, and there was no accommodation for Florence. But—just at the eleventh hour, while a poll was being taken of the council members to finally decide the matter, there was a ring of the phone, and a voice reported that some money was on the way, from an unanticipated source, and ample to meet the emergency! And then another phone conversation revealed the strange fact that a lady bound for South America had suddenly been compelled to cancel her passage! So there, everything was provided as by magic! The hilarious turmoil of the next few hours can easily be imagined.

So now there is one more witness to the Light of the world among the darkened Indians of the Amazon Valley. And the thrill of going forth is not merely the thrill of the tourist or of the explorer, but the sheer joy of being the bearer of heaven's good news.

HOW IT IS DONE IN INDIA

How do missionaries evangelize? Do they conduct organized campaigns, with platform addresses, etc., as here in the homeland? Does one need to have the gifts of a popular American evangelist in order to make known the gospel in China, India or South America? Much light is thrown on the question by the following story related by Miss M. E. Follington, in *Regions Beyond*:

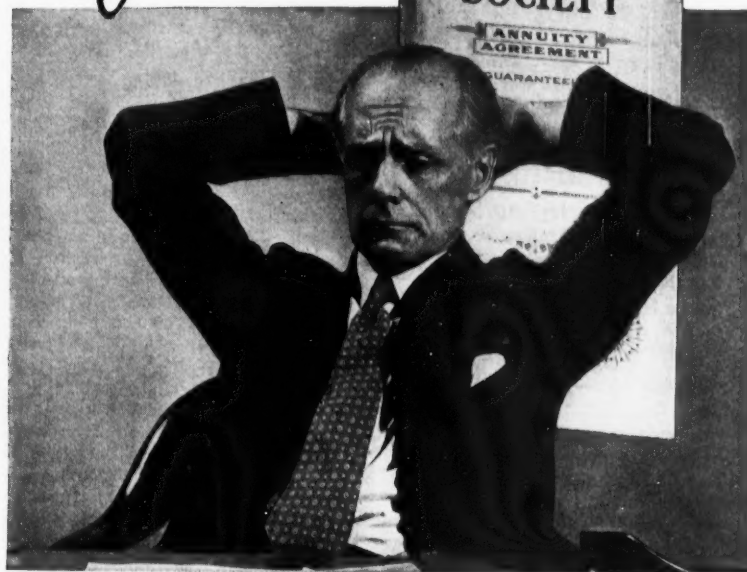
"It was a very hot morning in July when I set out with a young girl, who was still a child in the faith, to visit a village about fourteen miles away. I had never been there before; indeed, it was seven years since the story of the Cross had been told to those people.

"As we entered the village it seemed empty except for two women sitting by the side of the road. We approached them and asked for a seat so that we might tell them of Jesus Christ. They were afraid and refused to reply. A man came along who was inclined to be friendly. He assured the women that we were quite good folk, and persuaded them to bring a string bed for us to sit on. They led us to an open space in the village, where a great crowd of men and women gathered, and for half an hour or so they listened to the gospel story, commenting upon it among themselves and asking questions.

Opposite Reactions

"A friendly woman led us farther into the village to her verandah, but two young Brahmin lads who had followed us in the crowd, wanted to oppose the message, and refused to allow us on the verandah. But the woman was adamant. She withstood the lads and carried our seat on to the verandah. For almost an hour, we told again the message of Calvary to nearly a hundred people. Among them was a Brahmin

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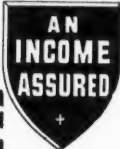
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A Doctor's Report

LUKE 7:22

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woman, who listened and then declared she had been thirsting for such a message, but had never heard before.

"She went ahead of us to our third meeting and introduced us in the home of a friend. To three or four women of the house we told the story of the Saviour, and they listened, although the crowd outside the courtyard shouted and banged on the door.

"The Brahmin woman took us next to the headman's house. What a procession marched through the village! She led, singing as she went, 'Jesus Christ is the Saviour of my soul.' Behind her followed Christ's two witnesses, and after them a long line of men, children, and a few women. Most of the crowd mocked, led by the two Brahmin lads who were still hostile. But she fearlessly went along, singing fragments of the hymn she had learned; and between the fragments exhorting the people to come and hear of the Saviour who could cleanse them from sin.

In a Brahmin Home

"We came to the house of a high caste man who let in this woman, my young worker and myself, and closed the door on the crowd. They banged and shouted. Our host said, 'Wait a moment,' and went to the door, opened it and demanded silence. The crowd obeyed. He let in every woman, but not one man, and the courtyard seemed full. Another knocking! Other women wanted to come in. He opened the door and let them in, until the courtyard was crowded to capacity. Then the men outside pleaded to be allowed to listen at the door, and when permission was given, they listened and made no disturbance. Hundreds listened in rapt attention, and at the end of the meeting, our host bought a Gospel.

"Still another gathering that morning gave us opportunity to witness to Christ's love and power. And still again we told the story, but at this last meeting in the home of the Brahmin woman, a crowd of men came and forced us from her home and from the village, but not before salvation had been preached to several hundred, and three Gospels sold.

"That morning, a great door and effectual was opened unto us. There were many adversaries and the enemy of souls opposed. But our confidence was in our victorious Lord and in the Word which cannot return unto Him void."

PIONEERING IN PALAWAN

Lovers of romance will find their heart's desire in the story of the evangelization of Palawan. A great lonely island, inhabited by tens of thousands of aborigines; bows and arrows and blow-guns; a sea captain cruising around in a plucky little craft with a crew bent on conquest! What more could you ask?

Palawan is the southwesternmost and one of the largest of the Philippine Islands. Until very recent months it had been relatively isolated from the rest of the group because of the irregularity of steamers. In addition to the main island of Palawan there are about 200 smaller islands large enough to be inhabited. The census records about 75,000 people in the province, but the true figure seems to lie nearer 175,000, certainly over 150,000. Nobody knows how



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Moody Bible Institute Monthly

many are in the wild and ever moving tribes of the mountains.

The people to whom Palawan really belongs, by right of earliest settlement, are the pagan people of wild and nomadic habits about whom very little is known. There are several distinct tribes differing in language and customs. The Tagbanuas are the only pagan tribe who have a written language, with an alphabet containing eighteen signs. In their native state the Tagbanuas wear almost no clothing. The blow-gun and arrow were previously their only weapons, in the use of which they show a high degree of skill. More recently the Moro kris and spear, and an occasional old fire-arm, have been adopted also. Aside from a haphazard planting of rice they take no interest in the cultivation of foodstuffs, being satisfied with what the ground brings forth of itself—roots and nuts, and such meat as they are able to capture.

A Virgin Field

There are not many orderly settlements. With only forest trails along which to travel, it is not easy to reach the distant barrios, for the people live in scattered hamlets along the foothills of the mountain section. There are plenty of rivers to wade across and mud gulleys to plow through, and crossing the cogonal plains in the heat of the sun is often extremely trying. But that is the only way to reach the people, for their little houses lie hidden way back from the coast. In this part of the province a barrio consists of perhaps half a dozen hovels built of rough posts and sawali thrown together and used for a year or so, afterwards being deserted as the natives roam to another part to burn off the forest for rice planting. Captain Ellis Skoefield, the apostle to Palawan, reports encouraging progress. For example, at Puerto Princesa, the attendance in 1931 was only ten, in 1934 it was about fifty, and on a recent Sunday more than a hundred were present at the service. The growth is steady and encouraging; and the believers at this center are erecting a building for church services. From another center it is reported that eighteen were recently baptized, and the members there have donated a lot on which they have almost completed the erection of a chapel, all the expense of the work being met by local believers. In the northern part of the island special meetings have been held, with as many as 200 gathered to hear the Word. The preachers have been threatened by imprisonment by the local Presidente, but they rejoice when men say all manner of evil against them falsely for Christ's sake!—*The Message*

WOMEN AND POLITICS

Lady Astor says that "the best preparation for the woman going into politics would be to pass five hours every day reading the Bible." Any woman who reads the Bible five hours a day will quit politics and use the time in rearing her children in the nurture and admonition of the Lord.—*Baptist Standard*.

If we want to be wise in winning souls and to be vessels meet for the Master's use, we must get rid of the accursed spirit of self-seeking.—D. L. Moody.

April, 1936

A MASTERLY DEFENSE

A masterly Defense of the *Pre-Millennial Belief* by a former Princeton Professor will be published serially in "OUR HOPE" the outstanding Prophetic Monthly (72 pages with no advertising matter). The same issues will contain great messages from the pen of the Editor A. C. Gaebelein and others.

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YOU CAN GIVE NEW LIFE AND HOPE to the most miserable and lonely people on earth—the lepers, whom Christ commended to our care. To have a part in this resurrection may mean sacrifice to you, but to the lepers—life itself.

High in the icy mountains near Tabriz, Persia, for instance, there is a lonely village of nearly 100 lepers. Writes the missionary nurse:

"I cannot imagine anyone living worse. In pitch dark huts, some of the sickest are lying on the cold floor. Day in and day out nothing breaks the monotony of their existence but our three visits a year to bring supplies."

"YE WHO . . . WERE FAR OFF ARE MADE NIGH BY THE BLOOD OF CHRIST."

Ephesians 2:13

At this joyous Easter season your gift will enable these and other far-off sufferers to rise to New Life "by the blood of Christ."

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(New Testament 25c)

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

THOUGHTS ON LENT

Multitudes of Christian people are now keeping Lent. No doubt there are many devout souls who find in the careful observance of the rites and ceremonies that belong to the season of Lent, a means of bringing themselves nearer to God. It is just as great folly to renounce all forms as it is to try to subsist on forms alone. Forms are a real means of mental and moral culture. To bow one's head during prayer not only is a sign of reverence, but promotes reverence.

We are not in the remotest way condemning the observance of Lent. A man ought to take time to think about himself and the needs of his sinful heart. A man ought to avail himself of a quiet hour in which to think of what the dear Lord suffered for him. A man ought to withdraw himself from the round of festivities that make him forget God. Instead of crying down such a thing as that we would extend it.

But the spirit of the New Testament would extend the observance to the whole year, so that we should have a Lent of 365 days instead of forty. Things that are bad for the soul's life we ought to give up utterly; not for a little more than one month in the year, but for twelve months of the year. Paul said that he bore about in his body always the dying of the Lord Jesus. And the Saviour, in whose life the spirit of a true Lent was always present, said, "I do always the things that please him."

What we protest against is the spirit with which so many observe Lent, crowding all they can of certain pleasures into the days just before Lent, and looking forward all through Lent to the days when the round of social frivolity will begin again. Certainly the spirit with which Lent is often observed might well be improved. It is not with a spirit of exultation that most people enter upon Lent. The whole period is to some people a time of depressing gloom, from which Easter brings a happy release. Christ said that He delighted to do the will of God. It was no hardship to

Him to do what God required, and He did not mean it to be a hardship to His followers. Even if there are hardships, we ought to be so devoted to the Saviour that we should find joy in bearing hardship for Him.—*Watchman-Examiner*.

A FACT AND A DOCTRINE

We cannot emphasize over-much that

STRANGE—BUT TRUE



the resurrection of Jesus Christ was a fact, an event, something that actually happened. We hang our Christian religion upon no idle speculation, no fond hope, no dream and ecstasy, but upon a fact. Therein our gospel differs from all the other religions that have been propagated among men.

Four Separate Accounts

The story of that happening is very simply told in the New Testament. It is not slighted, and yet it is not exaggerated. We have four separate and distinct accounts of it in four documents. They are different accounts, but sufficiently unlike to prove they are not the outcome of collusion. They are not from one account, but are the testimonies of different witnesses. Yet they are in perfect harmony. The harmony becomes more and more apparent as one studies them. Had these accounts been fictitious or due to delusion of some mistaken people, they would be more exactly

alike. It is very easy for a skilled examiner to uncover the falsity of a fabrication made up by people in collusion who are trying to foist a falsehood upon people. Almost any of us without a great amount of study can detect the defects of a manufactured tale upon which a few have agreed.

Many Eye-witnesses

Moreover, these accounts show abundant proof of having been derived from eye-witnesses. These narrators gave out, each from the writer's own standpoint, that which he had seen and heard. They did not expect the resurrection, and one was very reluctant to accept it, and became very exacting in his demand for proof when others told him. But even Thomas was convinced and cried out, "My Lord and my God." It will do us good on Easter day to remind ourselves over and over that the resurrection of Jesus was a fact. It is a fact well proven. A fact as certain and indisputable as any fact in history.

Mentioned 100 Times

But the resurrection is also a doctrine. It is mentioned more than one hundred times in the New Testament. Above all others, Paul the apostle put the great fact in its doctrinal setting. Here is the fact, a startling, unique, overwhelming fact. But even a startling, unique, overwhelming fact is not potent until we see what it means. Paul by the Holy Spirit was moved to tell us and all mankind, what this fact means in God's plan for men. In so doing, he made it a doctrine. We are not one whit afraid of the word "doctrine." We think the cry against doctrine is very silly for people who live in doctrine every day and in all their doings. Paul showed the meaning of the fact as ap-

plied to life, and thereby make it a doctrine. Christians are people who believe the fact and accept its application and meaning.—*The Presbyterian*.

MODERNISM AND ATHEISM

We can hardly refrain from mentioning the influence which Modernism in religion has had upon the present public state of mind. These men of the cloth, who have willfully shoved the crucified Christ into the background, and in their intellectual conceit are no longer able to accept the Scriptures as the inspired message from the throne on high; who look upon religion merely as an historical development, and upon the Scriptures as an untenable conglomeration of valuable ethical precepts and unbelievable fables of ancient folklore, have played right into the hands of the agents of Satan who are seeking to foster the viciousness and unrest of this world. The American Association for the Ad-

Moody Bible Institute Monthly

vancement of Atheism has officially recognized and thanked modernistic clergymen as its chiefest allies and as the most effective proponents of atheistic principles. These blind leaders of the blind find themselves in their principles closely allied to the evolutionistic theories and vagaries of communism, and that is why so many modernistic religionists are pink in their sentiments and more or less in sympathy with the wild experiments of communistic Russia.

How much has been contributed to the crooked thinking of our day by our godless educational system no man can tell. There has emanated from our educational institutions a stream of perverted life philosophy which not only affected those who were compelled to sit at the feet of its proponents, but which naturally has affected the thinking even of those in the lower strata of human society who do very little thinking of their own. These poor people are not directly concerned with the philosophic fulminations that emanate from our universities and with the false scientific deductions that come from the studies and the laboratories of the learned. Inevitably they become the unconscious victims of the mismanagement of human affairs on the part of those who are in control and whose whole

thinking has been perverted by those who moulded their lives. The cold brutality of behaviourism, which simply pays no attention to and seeks blandly to argue out of existence all spiritual life and impulses, together with a rather sickly humanism, which still recognizes the spiritual movements of the human heart but also relegates God out of the picture, have sent forth into the world a group of men and women in whose lives God and religion plays no part. They are cynical and hard and brutal in their deductions, and have helped to spread the tenets of godlessness among the people of all classes of human society.—*American Lutheran.*

THE MORALS OF THE DOLE SYSTEM

By the dole system we mean unemployment relief, old age pensions, employment insurance, farmer subsidies, student support, and if there be any other federal gratuity, we mean that also.

The dole wrongs the hard-working, self-denying, thrifty, and prosperous by laying upon them an unequal burden of taxation that is unjust and confiscatory. At the present rate of national spending it will not be long before the end of the national

credit is reached and national bankruptcy becomes our sad lot. It is said that already every prosperous business man gives about eight months of profits in taxes out of every year. This destroys enterprise, initiative, morale, ambition, health, courage, contentment and happiness. No country can long stand this unnatural and cruel strain. Such injustice has already cost many the loss of fortune, income, business, home, everything, and has plunged many into despair and suicide.

On the other hand, the dole wrongs its recipients. It robs them of the enthusiasm and joy of life, their love for work, their self-respect, their aspirations and hopes and their prospects of independence, home ownership and a competence for the emergencies of life. Others have sacrificed character and honor by accepting relief when it was not needed. The same principle is involved in all other forms of so-called social security. They tend to create indolence, shiftlessness, carelessness, idleness, waste, servility, intemperance, dishonesty and general weakness. These devices for governmental relief create the need for still more relief and form the vicious circle that invites a never-ending burden.—W. J. Mosier, in the *Watchman-Examiner*.

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April, 1936

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EMPTY LIVES

The highest percentage of suicides is not among the persons living in the slums, nor is it among the crippled, the blind or the sick, but instead is among the well-to-do, was the statement recently made by Dr. Jean S. Milner, in the Brick Presbyterian Church, New York City. He said: "Those who kill themselves are those who have everything in the world to live with but nothing to live for." It is a statement worthy of serious consideration. When the lives of men become wholly self-centered and occupied principally with social frivolities of the set in which they move, they finally come to a point in life when they are literally swamped with a desolating sense of the monotony and vacuity of life. They are unutterably bored with life and sick of it. And then some day in a mood of disgust and weariness and rebellion

against life, they elect to leave it. They never did really live. They lived luxuriously, but ate Dead Sea fruit only. They had wealth, leisure, high gifts, which they might have daily placed at the service of life's multitudinous desperate needs, and thereby have found daily within them the fountains of exquisite delight which daily filled to overflowing the heart of Jesus, but, alas, they missed the way."—*The United Presbyterian*.

MUSIC IS GOOD, BUT—

Does the public really like the incessant stream of radio noises inflicted upon it in restaurants, taverns, resorts and lunch-rooms from one end to the other of this broad land? The proprietors of these places evidently think so and they ought to know.

A radio is a wonderful and useful invention, but, like all other apparatus, it should

be employed with intelligence. Merely to tune in a dial, leave it all day, and turn it off at closing time is to lack discrimination. All customers have not the same taste in programs any more than in food and drink. What pleases one may send cold shudders down the spine of another. Jazz to dance by is good, when there is dancing; and few persons would object to an occasional accompaniment of soft and tuneful music. But does the inescapable ballyhoo of advertisers about pills and toothpaste add anything to the savor of well-cooked food? When some band or orchestra is blaring, who can listen to anything else? Who can even attempt to talk in constant competition with a radio announcer? Then has conviviality no longer any rights of its own? Is conversation over a pleasant table to become a lost art, drowned out by radio?

We suspect that a proprietor who showed the same good judgment in catering to the ears of his customers, that he shows in catering to their palates, would enjoy, as he would deserve, immediate and lasting success.—*Chicago Daily News*.

WHOSE FAULT IS THIS?

The juvenile court of Los Angeles studied 14,000 delinquent cases which appeared before it in three years. Only a small percentage had had any contact with the churches or any character-building agency. The report states:

"The church, which for years has professed its interest and concern over the weak and helpless, almost turns its back upon these unfortunate children. They are not invited. They are too dirty, uncouth and wild. Perhaps they might also contaminate those within the fold. At any rate, few are called and few come. . . The Protestants show least interest in the welfare of these children once they are in trouble. . . The Jews and Catholics look after their own."—*The Christian Evangelist*.

HEBREW CHRISTIAN ALLIANCE

The Hebrew Christian Alliance of America will hold its twenty-second annual conference in the Moody Memorial Church, April 5-10. The opening session will be in the nature of a mass meeting of Jews and Christians for the purpose of promoting a spirit of friendliness toward the Jewish people. Addresses will be given by Rev. Peter Peterson, D.D., president of the Illinois Evangelical Lutheran Synod; Rev. Henry Seymour Brown, D.D., executive secretary of the Chicago Presbytery; Rev. George W. Taft, president of the Northern Baptist Seminary; Rev. John M. Schneider, of Chicago; Rev. James McGinlay, of London, Ont. A special program of music has been arranged in which Alexander Kaminsky, Russian violinist, will participate. An interesting part of the conference will be the Jewish exhibit, which will include a scroll of the law written in the original Hebrew on skin parchment. The Jewish national flag will also be on display, and the Jewish national anthem will be sung.—*News Letter*.

ILLITERACY IN INDIA

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| 1707 | Let the words of my mouth, etc. (Psalms 19:14) |
| 1708 | Come unto me, etc. (Matt. 11:28) |
| 1709 | God is my rock (23rd Psalm) |
| 1710 | Ninety-first Psalm |
| 1711 | Love never faileth (1st Cor.) |
| 1712 | God is Love (1st John 4:8) |
| 1713 | Ten Commandments (Exodus 20:1-17) |
| 1714 | Every Good Gift, etc. (James 1:17) |
| 1715 | For God so loved (John 3:16) |

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| 1715 | Be still and know (Psalm 46) |
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millions in that land only about twenty-five million can read and write (a ratio of about one to fourteen). It would take 920 years at the present rate to make India as literate as Japan, Dr. Frank C. Laubach, missionary in the Philippines, now en route to this country, maintains. When the communists took over the government in Russia they found 66 per cent of the people unable to read and write. They put literacy into their five-year plan because if folks cannot read, how can one teach them about communism? "We Christians," points out Dr. Laubach, "have the greatest news in the world in the gospel story and we cannot rest satisfied until all people everywhere have daily access to that saving news. Illiteracy cuts straight across the path of our objective, for if men cannot read their Bibles, they must be fed by others—or else starve." Christian leaders in India are intensely interested in Dr. Laubach's literacy work.—*Boston Evening Transcript*.

SCRIPTURE DISTRIBUTION IN NEW YORK CITY

During 1935 the New York Bible Society issued three-quarters of a million Bibles and portions of Scripture in no less than eighty-three different languages. This made it possible to reach practically every immigrant in New York City. The widest variety of these linguistic groups to which the society ministered, is found in the merchant ships of all nations calling at the docks of this center of the world's commerce. In addition to its work with immigrants, the society regularly visits the wards of fifty-three hospitals and a long list of prisons, jails, almshouses, and homes for the aged. Special provision is also made for the transient guest rooms of 326 hotels. Last year 3,712 Bibles were distributed in various rooms to replace an equal number that were missing or had been badly worn. Altogether 139,377 Bibles have been distributed for the use of visitors during their sojourn in New York City.—*News Letter*.

A GOING AND GROWING MOVEMENT AMONG STUDENTS

(Continued from page 408)

tion with a study of certain books of the Bible.

Another important step in advance was the decision to sponsor a summer conference for college students. Plans are under way for such a conference this summer for the League's chapters in the East.

In view of the divergence of the Student Volunteer Movement from the Christian faith, the constitution of the League was amended so as to make provision for evangelical student volunteers. Already some groups have severed their connections with the volunteer movement and have taken great interest in the work of the League.

Extending the Work to High Schools

The field secretary was instructed by the convention to correspond with the various chapters of the League relative to the possibility of working among high school students, who face the same attack upon Christian faith as college students.

Four new trustees were elected: Dr. J. Oliver Buswell, of Wheaton College; Prof.

Thomas Wellmers, of Hope College; Prof. Linford Marquart, of Eastern Nazarene College, and James DeFriend, of Evangelical Theological College. The new student officers who were elected are: president, Harvey McArthur, of Westminster Seminary; vice-president, John Bratt, of Calvin Seminary; secretary, Emily MacDonald, of Eastern Baptist Seminary; members at large, Jack Hillis, of Wheaton College, and John Wilcox, of Columbia Bible College.

Encouraging Growth

There was one most encouraging note that was sounded at the convention. Despite the growing opposition and indifference to the gospel in the student world, the League's testimony to the gospel is

going forward relentlessly. In the past year nine new chapters were admitted into membership: Oberlin College, Hastings College, Puget Sound College, University of Tennessee, Wooster College, Converse College, University of Georgia, Allegheny College, and University of Nebraska.

Truly God has given an encouraging year of testimony to the gospel among college students. If the League continues faithful in defending and propagating the gospel of God's grace, Christians may well anticipate for the League a destiny which in weakness of faith and dimness of vision we do not now apprehend. May God lay it upon the hearts of Christian people everywhere to pray for and unitedly support the League's testimony to the gospel in the student world.

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wether was trying to aid but could not because she lacked something. What was that "something"? This is a book that all may enjoy. You will want to read it at one sitting.

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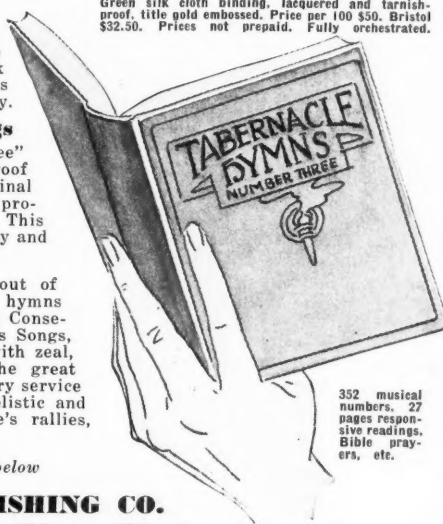
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A CAT-POWER ENGINE

"When I was a girl," said a useful and busy woman, "I came across a sentence by George William Curtis that I have never forgotten, and that has encouraged me more than any other saying I know. It was that 'an engine of one-cat power, running all the time, is more effective than one of forty-horse power standing idle.' I realized strongly that I had not a forty-horse power, that my life was narrow in many ways, and my opportunities were likely to be few. *But one-cat power I certainly possessed, and I determined to run my little engine as hard and as steadily as I could.*"—Southern Churchman.

SOUND ADVICE

Human advice is not always dependable. A California attorney, who died recently, left large sums of money to two of his clients in order to reimburse them for money they had lost because of following his advice about certain investments.

It is not often that men will take the trouble or are able to make good for any wrong advice they may have given, and therefore we should not count too much on such counsel. *We can, however, always rely absolutely upon the counsel of God as revealed in His Word.* "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations" (Ps. 33:11).—I. L. Wolfensberger.

PROVING CLAIM

This morning's paper contains an article stating that the Clerk of the Probate Court of Chicago is holding \$500,000, the total of unclaimed legacies and estates, and adds: "He will gladly hand over any part of it to you if you can prove that it is yours." "The Christ, the Son of the living God" is the rightful claimant to the kingdoms of this world. Men would set aside His claims by making Him a "Wayshower" instead of "The Way." Simply an "Example" or a "Guide" or a "Good (son of) Man." They do not realize that when they rob Him of His deity, they cheat themselves out of heaven. He is an Example, a Guide, and the Good (Son of) Man, but only because He is God incarnate. He laid aside His glory and robed Himself in flesh that we might be robed in His righteousness. Through His incarnation, He paid the price and redeemed your soul and mine. Quite recently a local cartoonist perpetrated a cheap joke (?) about a reduction in the price of salvation. A Christian reader of the paper in which it appeared, wrote to him calling his attention to I Peter 1:18-25. *Turn to your Bible and see what these verses have to say about the value of your soul.*—Bible Teacher.

A REPORTER'S MISTAKE

A minister, who had to revise his sermon on Monday, was rather surprised when he found that having spoken on the Sabbath about the "Aflatus," the reporter had written "Apparatus"! But the reporter was not the only man who has made that mistake. *There are thousands in our churches who are substituting human apparatus for the aflatus of the Divine Spirit.* Lord help us never to confuse these two, but to look to Thee alone!—Otterbein Teacher.

SPECIAL PROVIDENCE

A sparrow had built its nest in a freight car while in the shops for repair. When the car was in order and started again into service, a nest full of young sparrows seemed about to be robbed of a mother's care. But though the car traveled several hundred miles, the mother bird would not desert her young. The sympathy of the trainmen was touched and they notified the division superintendent, who ordered the car out of commission until the little birds were able to care for themselves.

If a great railroad system can be ordered so as to protect helpless sparrows, is it hard to believe that the great Superintendent of the universe orders all things for the good of His children?—Otterbein Teacher.

GRACE SUFFICIENT FOR ALL

The other evening I was riding home after a heavy day's work. I felt weary and sore depressed, when swiftly, suddenly, as a lightning flash, came, "My grace is sufficient for thee." I reached home and looked it up in the original, and it came to me in this way: "My grace is sufficient for thee," and I said, "I should think it is, Lord," and burst out laughing.

I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as if some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish; my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty fearing it might die of famine. Joseph might say, "Cheer up, little mouse; my wheat store is sufficient for thee."

Again I imagined a man away up yonder mountain saying to himself, "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say, "Breathe away, O man, and fill thy lungs ever; my atmosphere is sufficient for thee."

Brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.—C. H. Spurgeon.

UNUSED POWER

The following instance was frequently cited by A. J. Gordon: An American with an English gentleman was viewing the Niagara whirlpool rapids, when he said to his friend: "Come, and I'll show you the greatest unused power in the world." Then he took him to the foot of Niagara Falls. "There," he said, "is the greatest unused power in the world." "Ah, no, my brother, not so," was the reply. "*The greatest unused power in the world is the Holy Spirit of the living God.*"—Christian Endeavor World.

"HELP THOU MINE UNBELIEF"

A church of which I was at one time pastor was heavily in debt, and I made it a matter of prayer. One day a stranger called on me and said, "Mr. McNeill, I understand that you have a debt on your church that you are anxious to pay. I have heard a great deal about your work and I want to help." Then laying a blank check on my desk, he said, "Fill in the amount you require and I will return later and sign it." Then he was gone.

As I sat looking at that check I said, "Surely he doesn't realize that our debt runs into thousands of pounds. He would never give that much. He told me to make it out for the full amount, but I'll just put down half. I'm afraid he will not sign even that much."

After a little while the stranger returned, and with scarcely a glance signed the check, and left without another word. I looked at the signature; it was that of a well-known philanthropist. When I realized that he meant what he said, and could easily have paid the whole debt, I exclaimed, "*Oh, man of little faith, I will never doubt again.*"—John McNeill, in *The King's Business*.

THE STATUE THAT LACKED ONLY ONE THING

Do you remember the story of the young artist who had wrought so long upon an angel statue and concealed himself that he might hear what Michelangelo would say about it. The master came and looked upon it and with breathless suspense the young artist waited and listened for his verdict. And as he listened he heard Michelangelo say, "*It lacks only one thing.*"

So near broken-hearted did the young sculptor become that he could neither eat nor sleep, until one in deep concern for him went to Michelangelo's studio and inquired what it was the statue lacked, and the great artist said, "Man, it lacks only life. If it had life it would be as perfect as God Himself could make it."

Many people honestly fail to understand this. They cannot see the difference between a man's morality and a Christian's righteousness. Why a moral man should not simply grow better and better until he is good enough to enter the kingdom of God, they say they cannot see. *But it is the difference between a lifeless statue and a living soul. The difference between a man's morality and a Christian's righteousness is not one of quantity, but it is one of quality.*—Wm. E. Biederwolf, in *The Presbyterian*.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended maybe ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

CITY OF DAN

A.D.B., Rutland, Vt.

Question: If the city of Dan was not named prior to the time of the Judges (18:28), how come we find it in Genesis (14:14)? Does this prove that Genesis was not written until after the death of Moses?

Answer: Two explanations have been given: (1) There was another and older city by the name of Dan in the time of Abraham. (2) The ancient name of the city in the northern boundary of Canaan was Laish. In this locality there is still a mound called Kady, which is said to be the exact Arab equivalent of the Hebrew Dan. But even if Laish were the ancient name of this city, during the frequent translations of Genesis this obscure and ancient name may have gradually been superseded by the more familiar name of Dan. Nor would this disprove the Mosaic authorship of Genesis.

MOSAIC AUTHORSHIP

M.T., Chicago, Ill.

Question: If Moses did not write the account of his own death in the last chapter of Deuteronomy, would this disprove his authorship of the Pentateuch?

Answer: Although some other hand may have penned these words the conclusion drawn is unwarranted. There are other isolated phrases in the Pentateuch which indicate editorial comment (e.g., Gen. 13:7; 36:31; Exod. 16:35; Lev. 18:28), but they may be readily detected and do not outweigh the stronger evidence for the earlier origin of the book which contains them.

BIBLE STORIES TRUE

W.W.A., Schenectady, N.Y.

Question: Are the stories in the Bible true, or are they just like the stories which might be told a child at bed time, interesting to the listener but not always true; such as the story of Jonah, not really true but just a story for a purpose?

Answer: We are aware of the practice of telling imaginative bed-time stories, such as stories of animals, and which the child knows are not true; but when a pastor makes such a claim concerning the biographical narratives and incidents in the Bible, they who are well informed will classify such a person as a modernist. Ordinarily such a person takes the same unbelieving attitude toward the remainder of the Bible. If we cannot accept its narratives

of men and events as accurate and truthful, how can we believe that other portions of the Word are trustworthy and speak to us with the voice of divine authority? The present writer believes that every portion of the Bible is inspired by God, is credible in every part, and hence should be taken at its face value.

HIS HEALING STRIPES

F.R., Ellenburg, Wash.

Question: What is the meaning of "by his stripes we are healed" (Isa. 53:5)?

Answer: The word for "healed" means to mend, or to make whole. Applied to the body it means to cure or heal, but it is here used in a spiritual sense (see 1 Pet. 2:24).

WHY TO JERUSALEM FIRST?

P.R., E. Akron, Ohio

Question: Why did the wise men go to Jerusalem first instead of going direct to Bethlehem?

Answer: (1) Perhaps because unfamiliar with the prophecy in Micah 5:2. (2) Jerusalem was on the direct route of travel from the East to Bethlehem. (3) Since Jerusalem was both the political and religious capital of Palestine, what more natural than to seek the One who was born King of the Jews in the royal city? (4) Their providential coming to Jerusalem and the making of their unusual inquiry there, became the startling announcement of the birth of the Messiah. King Herod and all Jerusalem were greatly stirred. (5) Finally, their visit to Jerusalem forced and made public the testimony of the chief priests that according to unfailing prophecy Christ was to be born in Bethlehem (Matt. 2:5,6). The chief priests knew their Bible on this point and were not mistaken in their interpretation of the prophecy in Micah.

REALITY OF CHRIST'S TEMPTATIONS

M.R., South Haven, Mich.

Questions: (1) Is it true that Jesus could not have been tempted because Jesus was God? (2) Is the word "tempted" in Luke 4:2 a mistranslation and should be "tried" instead?

Answers: (1) While true that Christ Jesus was God, it should be remembered that He also was man, and possessed a true human nature. Hence He could be tempted in all points as we are apart from sin. (2) While the Greek word for tempted is translated in several instances by "tried," yet the entire account of the conflict in the wilderness between Christ and Satan plainly reveals that the object of the Devil's assault was to cause Christ to sin, and hence each attack of the adversary was

a temptation. These temptations were actual and real, and Christ demonstrated His power to overcome His enemy and ours, which was the evident purpose of these temptations.

ASCENSION OF DAVID

I.B., Westfield, Wis.

Question: Is not David in heaven? Kindly explain Acts 2:34.

Answer: The ascension in this passage has reference to the body of David. The bodies of those who sleep in Jesus await the resurrection and translation mentioned in Ephesians 4:13-18. As to his body, David was dead and buried (v.29), but the body of Christ has been raised and Christ now sits upon the Father's throne (Rev. 2:21). The apostles were witnesses to the resurrection of Jesus, as was also the coming of the Holy Spirit (vv.32,33).

FIRST RECEPTION OF THE SPIRIT

O.D.A., Arcadia, Mich.

Question: When did the apostles first receive the Holy Spirit?

Answer: We naturally would say, upon the Day of Pentecost, but John tells us that upon the first evening of the resurrection Jesus suddenly appeared in the midst of the disciples. Among other things He said, "As the Father hath sent me, even so send I you." This was their first commission. Then He breathed on them and said, "Receive ye the Holy Spirit" (John 20:19-23). But this experience apparently was only a foretaste of the official coming of the Holy Spirit upon the Day of Pentecost, when He was poured upon them, empowering them to be Christ's witnesses (Acts 1:8-2:4).

NOT IMMUNE FROM DISEASE

L.E.R., Hamburg, N.Y.

Question: Is it true that since disease cannot fasten itself upon the glorified body of Christ, and since we are dead, buried, risen, and glorified (Rom. 6:4-6; 8:30), therefore, if we believe these facts, the Devil would have no power to put sickness and disease upon us?

Answer: In the first place, what right have we to attribute all such dread experiences to the Devil? Moreover, although the body of Jesus is now glorified, this is not true of us. Although Paul lists "glorified" as one of our past experiences, this is true only in the purpose of God for us. One day our bodies will be made like unto His own glorified resurrection body, but so long as we are in natural bodies, or the bodies of our humiliation (Phil. 3:21), we shall not be entirely immune from sickness and disease.

SIGNIFICANT OMISSIONS

R.V.Y., Bucyrus, Ohio

Question: Why was the tribe of Dan omitted from the list of the twelve tribes mentioned in Revelation 7:5-7?

Answer: Both Dan and Ephraim were omitted and probably for the same reason; namely, the sin of idolatry. Dan's sin is recorded in Judges 18, while the sin of Ephraim is simply mentioned in Hosea 4:17. The judgments for idolatry are listed in Deuteronomy 29:18-21, one of which is

that the idolater's name was to be blotted out.

KAGAWA

L.L., Chicago, Ill.

Question: Please inform the readers of the MOODY MONTHLY as to the doctrinal standing of Mr. Kagawa, of Japan, who is being sponsored by the Federal Council of Churches.

Answer: By this time you will probably have seen such a statement in the March number of the MOODY MONTHLY (p. 366). For a fuller estimate and criticism of this remarkable man we would refer you to the *Sunday School Times* of February 22,

and the editorial in this issue of the MONTHLY.

DETECTING A MODERNIST

R.B.S., East Liverpool, Ohio

Question: How can a layman detect a modernist?

Answer: Frequently this is a difficult matter because some modernists are loath to make themselves known as such. They may use the same terminology as the orthodox, but have in mind different interpretations of doctrines. One of the certain marks of a modernist is his attitude toward the Bible as a fully inspired divine revelation.

If a minister hedges or criticizes or apologizes here, you may be quite certain that he is wrong doctrinally. The next tests to be applied pertain to the fundamental facts concerning Jesus Christ Himself. Was He virgin-born? Is He truly God? Did He make a substitutionary atonement for the sins of the world by voluntarily dying in our stead? Was His body actually raised from among the dead? Did He in that same resurrection body ascend to heaven? Will He come back to earth again in that same glorified body? Try out these tests and see if they work.

OUTPOURING OF THE HOLY SPIRIT

C.H.L., Pell City, Ala.

Question: Was the baptism of the Holy Spirit upon the Day of Pentecost (Acts 2) the fulfillment of the prophecies of Joel and of John the Baptist (Joel 2:28; John 1:33)?

Answer: The fulfillment of John's prophecy was only a partial and typical fulfillment of Joel's prophecy. A careful study of the setting of the prophecy in Joel plainly reveals that the complete fulfilling of his prophecy is in connection with the Day of the Lord, which is still future.

SANCTIFICATION OF THE SPIRIT

C.C.H., Mineral Wells, Tex.

Question: What is the meaning in I Peter 1:2 of "through sanctification of the Spirit"? Does sanctification always mean "set apart"?

Answer: Answering the last question first, we would say, "No." Sanctification has the meaning of set apart only when it refers to our standing in Christ. The phrase may thus have a positional significance in the light of I Corinthians 12:13: Baptized "by one Spirit into one body." Only the Holy Spirit can work this miracle, and looking upon this act of uniting us to Christ as a work of sanctification, or setting apart, it is a completed act. But the Holy Spirit continues His work for us, and in us, until we are transformed into the image of Christ (II Cor. 3:18). This is progressive sanctification. (For a fuller explanation see Chapter V in *His Church*.)

AHAZIAH AND JEHOIACHIN

B.E.S., Hammond, Ind.

Question: How do you reconcile the contradiction in II Kings 8:26 with II Chronicles 22:2, and in II Kings 24:8 with II Chronicles 26:9?

Answer: (1) As to the first, while the writer of Kings gives the exact age when Ahaziah began to reign, according to Dr. Anstey, the writer of Chronicles reckons the years of Ahaziah from the accession of the dynasty of Omri. This is evident from his calling attention to the fact that the name of Ahaziah's mother was Athaliah, the daughter of Omri. (2) The contradiction in the second instance may have been the error of a scribe, but it has been suggested that Jehoiachin began to reign conjointly with his father at the age of eight years (II Chron. 26:9), and that he was eighteen when he began his sole rule (II Kings 24:8).

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April 12

Jesus Triumphs over Death Luke 24:1-35

Golden Text: Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.—John 14:19.

The supreme test of Christianity is the fact of the resurrection of Jesus Christ from the dead. It matters little what Jesus said and did while alive if His body remained in the grave. If He did not come forth in triumph from the tomb, then all His claims are false. On the other hand, if He did arise, all His claims are true. Fortunately, there is no better authenticated fact in all history than that of the resurrection of the body of Jesus Christ.

I. The Empty Sepulchre (vv. 1-3).

1. The Coming of the Women (v. 1).

As an expression of affectionate regard for the Master, they came with spices for His body. This was a beautiful expression of sentiment, but showed their lack of faith. If they had believed His words, they would have known that His body could not be found in the sepulchre.

2. What They Found (vv. 2, 3).

When they came to the sepulchre, they found the stone had been removed. How the stone was to be removed greatly perplexed them on their way, but on their arrival they discovered that their difficulty had already been removed. They found the stone rolled away, but they found not the body of Jesus. For them to have found His body in the sepulchre would have been the world's greatest tragedy. The empty tomb spoke most eloquently of the deity and power of the Son of God (Rom. 1:4).

II. The Message of the Men in Shining Garments (vv. 4-8).

1. "Why Seek Ye the Living among the dead?" (v. 5).

This question has been reverberating through the centuries since uttered by the angels.

2. "He Is Not Here, but Is Risen."

Jesus had made all these matters quite plain. He had told them that the Lord must be betrayed and crucified and that on the third day He would arise again. If they had given heed to His words, they would have been relieved of their perplexities. Believing God's Word will save us from many embarrassments and perplexities.

III. The Women Witnessing to the Eleven (vv. 9-11).

Their thrilling testimony concerning the empty tomb and the words of the angels appeared to the disciples as idle tales and, therefore, they refused to believe.

IV. Peter Investigating (v. 12).

While the testimony of the women seemed as idle tales, Peter was not of the temperament to dismiss the matter from his mind. Therefore, he ran to the sepulchre. Upon close investigation he found the linen clothes lying in such a way as to prove the reality of the resurrection.

V. The Convinced Disciples (vv. 13-35).

1. The Walk of Two Discouraged Disciples (vv. 13-15).

Emmaus was seven and one-half miles northwest of Jerusalem. Just why the disciples were walking this way we may not surely know. The topic of conversation as they walked was the tragedy of the cross and the resurrection rumors. So little had His teaching concerning His resurrection impressed them, that the reports which the women brought were as idle tales to them. If they had believed what Jesus said about His coming forth from the grave, they would have been expecting to hear just such reports as were circulating.

2. The Unrecognized Companion (vv. 16-24).

a. Who He was (v. 16).

While they reasoned together on the wonderful events of the past few days, Jesus joined them on the journey.

b. His question (v. 17).

Perceiving their sadness and perplexity, He sought to help them by calling forth a statement of their grief. This question surprised them and caused them to jump at the conclusion that He was a stranger in Jerusalem, for the condemnation and crucifixion of the great Prophet of Nazareth were so recent and notorious that no one who had lived in Jerusalem could be ignorant of them.

3. The Scriptures Opened (vv. 25-31).

a. His rebuke (vv. 25-30).

He rebuked them not for their unbelief of the strange stories that they had heard, but for ignorance and lack of confidence in the Old Testament Scriptures. Ignorance of the Scriptures and unbelief as to the saving power of Christ robs us of many joys, as well as power and efficiency as workers for Christ.

b. Jesus recognized (v. 31).

While sitting at meat with the disciples, their eyes were opened as they saw Him bless the bread and distribute to them.

4. The Effect upon the Disciples (vv. 32-35).

They were so filled with joy over this revelation of the Saviour that they hastened back to Jerusalem to tell the other disciples of His resurrection. Those who have had the Scriptures opened to them touching the death and resurrection of Christ, cannot help but hasten to make the truth known to others.

April 19

God, the Forgiving Father Luke 15:11-24

Golden Text: Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psalm 103:13.

The center of interest in this parable is not the prodigal nor his brother, but the "certain man who had two sons." In this parable in a most picturesque and dramatic manner, the history of man is portrayed from his fall to his reconciliation with God. The whole orbit of revelation is swept as it pertains to a sinning race and a pardoning God. He who fails to see the heart of our Father God will miss the purpose of the parable. It should be understood and taught not as a piece of far off ancient history, but as a portrayal of modern conditions.

I. The Son's Insubordination (v. 12).

There is every indication that this was a happy home, but a devil entered it and stirred up discontent in the heart of the younger son. He became tired of the restraints of home. His desire for freedom moved him to willfully choose to leave home to throw off the constraints of a father's rule. Sin is the desire to be free from the restraints of rightful authority and is selfish indulgence. It starts out with wrong thoughts about God. At the request of the son the father "divided unto them his living." Man was created a free being. God committed unto man his own destiny.

II. The Son's Departure (v. 13).

Having made the fatal decision, he went posthaste to the enjoyment of his cherished vision. He therefore got his goods in portable shape. Having thrown off the restraints of his father's rule, he eagerly withdrew from his father's presence. Adam and Eve, after they had sinned, hid themselves. The son could not now stand the presence of his father, so he hastened away. When the sinner casts off allegiance to God, he takes all that he has with him. He not only wastes his money, but his character is sacrificed.

III. The Son's Degeneration (vv. 13, 14).

He had his good time while his money lasted, but the end came quickly. The indications are that his course was soon run. From plenty in his father's house to destitution in the far country was a short journey. The sinner comes to realize the "famine" when his very powers which ministered to his pleasure are burned out.

IV. The Son's Degradation (vv. 15, 16).

His friends only lasted while he had money. When his money was all gone he was driven to hire out to a citizen to feed swine. It was quite a change from a son in his father's house to feeding hogs in the far country. It is ever so that those who will not serve God are made slaves to the Devil (Rom. 6:16). This vividly portrays the story of many men and women about us, and is a picture of the inevitable consequences of sin. In his shame and disgrace he could not even get the necessary

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food. Even the coarse food of the hogs was denied him.

V. The Son's Restoration (vv. 17-24).

1. He "Came to Himself" (v. 17).

When he reflected a bit he was made conscious that though he had wronged his father and ruined himself, yet he was a son of his father. In the days of his sinning he was beside himself. The sinner continues in sin because he is insane. The world calls the sinner who leaves off his evil ways crazy, but in reality he has just become sane. If sinners could be induced to think seriously of their condition, it would be easy to get them to turn from their sins.

2. His Resolution (v. 18).

His reflection ripened into resolution. The picture of his home, where even the hired servants had a superabundance, moved him to make a decision to leave the far country and go home.

3. His Confession (vv. 18, 19).

He acknowledged that his sin was against heaven and his father, that he had forfeited his right to be called a son, and begged to be given a place as a hired servant. The sinner not only should make a resolution, he should confess his sin. Sin should be definitely dealt with.

4. His Action (v. 20).

Resolution will not avail unless accompanied with action. When the confession is genuine, action will follow. He would have died of hunger in the far country had not action followed his resolution.

5. His Reception by His Father (vv. 20-24).

The father had not forgotten his son. No doubt during these years he longed for the son's return. He must often have looked for him, for he beheld him when he was a great way off. So anxious was he for him that he ran to meet him and fell upon his neck and kissed him. So glad was the father that he even did not hear the son's confession through, but ordered the tokens of honor to be placed upon him, receiving him back into a son's position. Then the feast was made, expressive of the joy of his heart. God is love; Jesus came to reveal God. This parable lays bare God's heart. Every teacher should strive to present this lesson so as to show God's forgiving mercy. His willingness to receive back His wayward child.

April 26

Jesus Looks at Wealth and Poverty
Luke 16:19-21

Golden Text: The rich and poor meet together: the Lord is the maker of them all.—Proverbs 22:2.

The topic as given by the Lesson Committee is hardly a fair statement. The supreme message is the presentation of contrasted lives and destinies as expressed through the accidents of wealth and poverty. Lazarus was not a good man and entitled to heaven because he was poor, neither did the rich man reach the place of torment because he was rich. The teacher should be most careful in the placing of emphasis not upon wealth and poverty. In

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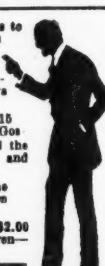
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this lesson two worlds are unveiled before us disclosing extremes of character and conditions of persons. In this world we see a rich man revelling in luxury and a poor man in sore affliction begging at the rich man's gate. In the other world we see the same men with reversed positions. These lives were intended to be representative. It is not a picture of two men in the remote past, but of men who live before us every day. The rich man descends from the highest pinnacle of worldly enjoyment to the depths of endless misery. The poor man ascends from the depths of misery to the loftiest heights of blessing. The application of this story is as vital today as when Jesus uttered it.

I. The Contrasted Lives (vv. 19-21).

1. The Rich Man (v. 19).

He seems to have lived in a mansion secluded from the common people. He was clothed in costly raiment. His outer garments were of purple and his inner garments of fine linen. This dress was most expensive. He fed upon the richest food that could be provided. No expense was spared to furnish that which gratified his appetite. Observe that this man is not said to have illicitly gained his riches, neither is any good recorded of him. His failure was to use his riches aright. His sin was to selfishly indulge his appetites without consideration for others.

2. The Beggar (vv. 20, 21).

He was laid at the rich man's gate with the hope of getting at least the crumbs from his table. The rich man gave him no consideration. The dogs of the street were more kind to him than the rich man. Though destitute and helpless, the man's name is most suggestive. "Lazarus" means "God is a help," indicating that a godly life shone through his poverty. We learn from these contrasted lives that worldly condition is not a sure test of a man's position in the sight of God. All rich men are not wicked and selfish, neither are all poor men godly.

II. Their Contrasted Deaths and Burials (v. 22).

1. The Beggar.

He was found dead and his body hurried off to a pauper's grave. No notice was taken of his death by the world, except perhaps that he was no longer to be seen at the rich man's gate.

2. The Rich Man.

He also died. His gold could not bribe the messenger of death. Doubtless a costly funeral was held, attended by those who moved in his social class. Doubtless the officiating priest pronounced great eulogies over him. Death is the common end to which all classes must come. It is here that the lines of all lives meet.

III. Their Contrasted Destinies (v. 23).

1. The Beggar.

He was at once carried by the angels into Abraham's bosom. The souls of believers are especially cared for at the hour of death (Phil. 1:23). They go immediately to be with the Lord. Those who are in right relationship to the Lord are set free at the hour of death from the bondage of a mortal body and are ushered into the

presence of Christ. Destinies are determined in this life.

2. The Rich Man.

Though he had an elaborate burial, he lifted up his eyes in hell being in torment. When the veil of futurity is lifted, we see the positions of these men are reversed. The poor man is in the company of just men made perfect because of his life of godliness on the earth, and the rich man is stripped of his purple and fine linen and cast into hell with all wicked men, because while on earth he lived only for selfish ends. There is a time coming when the inequalities of life shall be removed.

IV. The Real and Unchangeable Life beyond the Grave (vv. 24-31).

1. The Cry for Mercy (v. 24).

Dives, which is the Latin name for "rich man," was now willing to claim relationship to Abraham. He is keenly conscious and the appetites which controlled him while on earth were still with him. Instead of a means of gratification, they were now an instrument of torture. Part of the torment of hell will be the cravings of appetite and lust with no means of their gratification.

2. Abraham's Reply (v. 25).

This reply cast the matter back upon the man's memory. He said, "Son, remem-

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ber." The lashings of a guilty conscience will be most real in hell. Then will the lost remember the cause which led to their awful destiny. Besides, they will remember that their doom is just.

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4. God's Word Is the All-Sufficient Light (vv. 27-31).

Dives now requested that Lazarus go on an errand of mercy to his brethren. He regarded the testimony of a spirit of more value than the Word of God. Many today are more willing to trust the rappings of a ghost than the sure Word of God. Abraham declared that God's Word is sufficient, that those who rejected Moses and the prophets would not repent though visited by one who had risen from the dead. The greatest miracles will not affect the hearts of men who reject the Bible. Men will remember the value of a soul when it is too late.

May 3

Jesus Teaches Forgiveness, Humility and Gratitude

Luke 17:1-19

Golden Text: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4:32.

I. Forgiveness, a Christian Obligation (vv. 1-4).

Owing to the fundamental fact of human individuality, the perversion by sin, and the power and wickedness of the Devil, offenses are bound to come. The only way out is for each one to give good heed to himself, and exercise great patience and forgiveness toward others. The sinning one should be rebuked, but in such a way as to induce repentance. Great skill and grace are required to rebuke one so as to win instead of exasperate him.

II. Humility, a Christian Quality (vv. 5-10).

Great faith in God is required in order to live right before men. Humility is an unmistakable sign of faith in God. Humility moves one to seek the lowliest place for himself while giving highest place of honor to others. A grasp of the marvelous grace of God to us will produce humility in us.

III. Gratitude, an Uncommon Grace (vv. 11-19).

Jesus was now on His way to Jerusalem where He was to be offered up for the sins of the people. It was fitting that He should pass through the country of the Samaritans, for He was the Saviour of all men. On this occasion He came into touch with a colony of ten lepers, and His healing of them exhibits the condition of human nature and the workings of His divine grace.

1. Their Awful Affliction (v.12).

They were lepers. Leprosy is a contagious and in advance stages, an incurable disease. In one form of this terrible affliction, the members of the body rot away. The disease may be unnoticed in the blood of the person for years. It is of such a

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foul nature that the one thus afflicted is cast out from society. This segregation was commanded in the Mosaic law (Lev. 13:46), and was a kind of quarantine measure.

Leprosy has always been regarded as a type of sin, even at times visited upon people for some sin. Examples, the leprosy of Naaman and Gehazi (II Kings 5); Miriam (Num. 12); Uzziah (II Kings 15:5). Sin has come into the world and flows from generation to generation through the racial stream, so that all are sinners (Rom. 5:12). Though sin may be hidden, it eventually breaks out and destroys the body. This is but a prophecy of the consequences of sin. Evidences of this are seen on every hand. There is no need of Bible proof of its reality.

2. Their Cry for Mercy (v. 13).

They were in great need. No human help was available. They had heard reports how Jesus had healed some lepers, and this aroused faith in them. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). As Jesus came their way they called for mercy. It is the privilege of all sinners to call upon Jesus Christ for mercy. He has healed many of the disease of sin, and no failure has been recorded.

3. Bidden to Go to the Priests (v. 14).

According to the Mosaic law, before a leper was declared healed, he must show himself to the priest (Lev. 14:1-32). As these lepers went in faith, they were healed. While God goes before in the work of salvation, yet He demands faith of the sinner. This faith is the cause of His action. Activity on the sinner's part is necessary in order that God's grace can flow into him. Faith expresses itself in action. By this means the divine power and human need are united. The only faith needed is for the sinner to realize the healing power of Christ, and as this is acted upon, there is the consequent increase which results in complete salvation. Cleansing is realized through evidence.

4. The Gratitude of the One (vv. 15, 16).

Perceiving that he was healed of his leprosy, the one turned back and with a loud voice glorified God. He even fell down on his face and gave thanks. The one least expected to show gratitude for this great mercy, was the one who sincerely expressed it.

5. The Gratitude of the Nine (vv. 17-19).

Presumably they were Jews. The very ones who should have been most grateful did not show any appreciation. They were content to get much from Christ without giving Him anything. He expects those who experience His salvation to give Him their love and gratitude. It greatly grieves the Lord when saved sinners go off with the blessing of salvation as though they had stolen it. Many take all they can get from Christ and give nothing in return. All the blessings of civilization are ours through Christ, yet how few thank Him for them. The proportion of those who are ungrateful for the blessings which Christ brought, is perhaps nine to one. The fact that gratitude was expressed by a Samaritan, shows how often we are shamed by the devotion of those less favored than ourselves.

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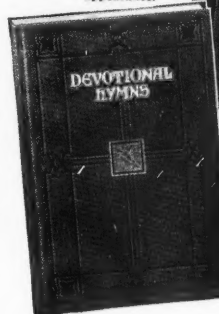
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A MINISTER'S STUDY

Surely a blessing lingers
From busy brain and fingers,
From search for truth with endless zest,
Creative urge that took one's best,
From joy in service high or lowly,
And artless prayer that made all holy.
—Ella Broadus Robertson,
in *Watchman-Examiner*.

THE THREE OFFICES OF CHRIST

1. He came as *Prophet* (Luke 24:19). That we might be *informed* of our lost estate.
2. He came as *Priest* (Heb. 2:17). That through His blood-sacrifice we, lost sinners, might be *transformed* into children of God.
3. He came as *King* (Luke 23:3). That we as loyal subjects might be *conformed* to Him.—Ladislav A. Gross.

WHY DID CHRIST DIE?

(A Meditation for Good Friday)

Introduction: Christ did not need to die, for He was without sin, and it is sin that causes death. All the Jews in Jerusalem and all the soldiers of Rome could not have put Him to death. He died of His own choice, in accordance with the Father's will.

1. To put away sin (Heb. 9:26).
2. To bare our sins (I Pet. 2:24).
3. To pay the penalty of the law (Gal. 3:13).
4. To destroy the power of Satan (Heb. 2:14, 15).
5. To redeem the sinner (I Pet. 1:18, 19).
6. To deliver us from the world (Gal. 1:4).
7. To bring us to God (I Pet. 3:18).—Norman H. Camp.

"THE RESURRECTION OF JESUS CHRIST"

I Peter 1:3-5

Introduction: "The resurrection of Jesus Christ": (1) Was a gracious fulfillment of Old Testament prophecy. (2) Is a luminous fact of New Testament history. (3) Was a tremendous act of victory by the triune God.

1. "The resurrection of Jesus Christ" was a glorious vindication of Christ's righteousness.
2. "The resurrection of Jesus Christ" was and is a contagious inspiration to the saints. Women tell the disciples, etc.
3. "The resurrection of Jesus Christ" was a marvelous revelation of spiritual strength for Christian experience.
4. "The resurrection of Jesus Christ" gives the saints a precious anticipation of heaven (see text).
5. "The resurrection of Jesus Christ" was a serious declaration "unto all men" (Acts 17:30, 31).—Warren W. Sutton.

II TIMOTHY 4:7

1. Paul the *Soldier*.
"I have fought a good fight."
2. Paul the *Worker*.
"I have finished my course."
3. Paul the *Preacher*.
"I have kept the faith."

ELEMENTS OF TRUE PRAYER

1. Adoration (Isa. 6:3; Dan. 9:4).
2. Confession (Isa. 1:15, 16; Dan. 9:20).
3. Thanksgiving (Phil. 4:6; Col. 1:3).
4. Forgiveness (Matt. 6:12; Mark 11:25).
5. Faith (Mark 11:24; James 1:5, 6).
6. Petition (Luke 11:9; I John 5:14).
7. Submission (Matt. 6:10; Luke 11:2; Rom. 8:28).

CHRIST'S RESURRECTION

Matthew 28:1-6

1. They came to a place—the sepulchre.
2. They came to see a Person—the Lord.
3. They came for a purpose—to anoint.
4. They came with something precious—spices and ointment.
5. They came with something prepared—they prepared.
6. They were perplexed—much perplexed.
7. They heard a proclamation—"He is not here: for he is risen."—Wm. Heald, in *The Witness*.

"HE IS RISEN"

Matthew 28:7

- I. **Witnesses during the First Day.**
 1. Angels (Luke 24:4-8; John 20:11-16).
 2. Mary Magdalene (John 20:15, 16).
 3. Peter (Luke 24:34).
 4. Two disciples on the way to Emmaus (Luke 24:13-35; Mark 16:12, 13).
 5. Ten disciples in the Upper Room (John 20:19-23).

II. Witnesses during the Following Thirty-nine Days.

1. Eleven disciples—Thomas present (John 20:24-29; Mark 16:14).
2. Seven disciples (John 21:1-24).
3. Five hundred (I Cor. 15:6).
4. James (I Cor. 15:7).

III. Witnesses after His Ascension.

1. Stephen (Acts 7:56).
2. Paul (I Cor. 15:8).
3. John (Rev. 1:13-18).

Conclusion: Paul said: "I know whom I have believed" (II Tim. 1:12). Do you know whom you have believed? Again Paul said: "Christ liveth in me" (Gal. 2:20). Does Jesus Christ live in you? To know the Lord Jesus Christ in His resurrection power and to have Him living in our innermost heart means victory to the believer and "rivers of living water" flowing out to others (John 7:38).—Clarence Ray Ferguson.

SEVEN SUGGESTED TOPICS IN ISAIAH 41:10

1. Trust.
2. Companionship.
3. Courage.
4. Protection.
5. Strength.
6. Help.
7. Sustenance.

SEVEN BLESSINGS

Through the Death and Resurrection of Our Lord

1. We gain resurrection from the dead (I Cor. 15:22).
2. We gain redemption (I Pet. 1:18, 21).
3. We gain remission of sins (Heb. 9:22).
4. We gain the gift of the Holy Spirit (John 16:7; I Cor. 6:19).
5. We gain regeneration (John 12:32, 33; 3:7).
6. We gain everlasting life (John 3:16).
7. We gain the right to a home in heaven (John 14:2, 3).—Bettie House.

"DEATH" OR "PASSING"?

Several friends have written in, gently taking me to task over my expressed dislike of the word "passed" as a substitute for "died."

They're right, of course; because preference for one word over another is a matter of individual taste, as the old woman said when she kissed the cow. So I have no disposition to argue for my opinion.

Except at one point. Death is only less significant than life itself; tremendous, mysterious, portentous, universal. Such a fact needs words that are simple, direct, elemental. "Passed" sounds to me like an attempt at decorating the Rock of Gibraltar, or playing colored lights on Niagara.

I've been trying it out on Scripture. Of course, the test isn't quite fair, because all unfamiliar word-forms seem clumsy. I was a long time getting reconciled to the change from "Lord" to "Jehovah" in the newer versions.

But take these well-remembered passages, and as you read, mentally substitute some form of "to pass" for the plain words die, dying, dead, and death.

"Where thou diest, I will die."

"If a man die, shall he live again?"

"A time to live and a time to die."

"Let me die the death of the righteous."

"The beggar died, and the rich man died also."

"The valley of the shadow of death."

"As dying, and behold we live."

"No man dieth to himself."

"These all died in faith."

"O death, where is thy sting?"

"There shall be no more death."

But if even yet you prefer to say "passing," why then, you prefer it, that's all.—Justus Timberline, in *Evangelical-Messenger*.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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CHRIST AND THE FATHER

John 1:18

1. Nearest in Relation—"only begotten Son."
2. Tenderest in Affection—"in the bosom of the Father."
3. Perfect in Knowledge—"seen God."
4. Complete in Revelation—"hath declared him."—H. K. Downie.

THE WORD OF GOD INSPIRED AND THE WORD OF GOD INCARNATE

God Himself associated the Living Word with the written Word:

Both are the expression of the mind of God (Heb. 1:3; Hos. 8:12).

Both have eternal existence (Heb. 13:8; I Pet. 1:23).

Both came as God's messengers to a lost world (Acts 3:26; Luke 11:28).

Both partake of the human and the divine (I Tim. 3:16; II Pet. 1:21).

Both are faultless (I John 3:5; Prov. 30:5).

Both are sources of life (John 14:6; Heb. 4:12).

Both are light (John 8:12; Prov. 6:23).

Both are truth (John 14:6; John 17:17).

Both are food for the soul (John 6:35; Deut. 8:3).

Both must be received for salvation (John 1:12; James 1:21).

Both are despised and rejected of men (Isa. 53:3; Mark 7:9).

The rejection of either entails irreparable loss (John 8:24; Luke 16:31).

Both will judge us at the last (Acts 17:31; Rev. 20:12).—Sidney Collett.

TESTIMONIES OF BIBLE CHARACTERS

The testimony of a man in great sorrow: "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord" (John 1:21; see also Job 2:10).

The testimony of a backslider or one who went her own way: "The Almighty hath dealt bitterly with me" (Ruth 1:20).

The testimony of a man who had decided: "As for me and my house, we will serve the Lord" (Josh. 24:15).

The testimony of a man of God who got his eyes on things or circumstances: "Verily, I have cleansed my heart in vain, and washed my hands in innocence" (Ps. 73:13).

The testimony of a doubting soul: Made dumb (Luke 1:18-20).

The testimony of a submissive and believing soul: "My soul doth magnify the Lord" (Luke 1:46).

The testimony of a man who had grumbled, and then met God: "So foolish was I, and ignorant" (Ps. 73:22).

The testimony of a faithful soul: "I am pure from the blood of all men" (Acts 20:26).

The testimony of a traitor who let covetousness rule him: "I have sinned in that I have betrayed innocent blood" (Matt. 27:4).

The testimony of a witness to Christ's death: "Truly this was the Son of God" (Matt. 27:54).

The testimony of a man who was about to die for Christ's sake: "For I am now ready" (II Tim. 4:6).—Ed. F. Rice.

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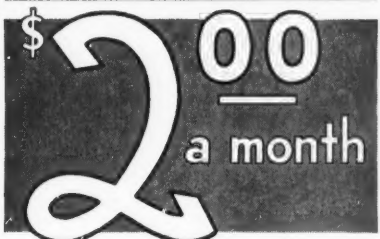
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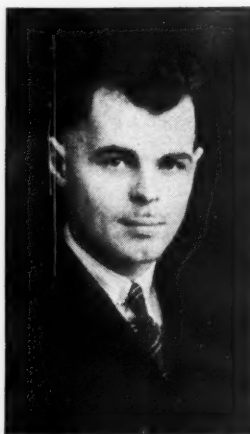
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ONE YEAR TO LIVE

If I had but one year to live,
One year to help, one year to give,
One year to love, one year to bless,
One year of better things to stress,
One year to sing, one year to smile,
To brighten each a little while,
One year to sing my Maker's praise,
One year to fill with work my days,
One year to strive for a reward
When I should stand before my Lord,
I think that I would spend each day
In just the very self-same way
That I do now. For from afar
The call may come to cross the bar
At any time, and I must be
Prepared to meet eternity.

So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow creature when in need,
'Tis one with me—I take no heed;
But try to live each day He sends
To serve my gracious Master's ends.
—Mary Davis Reed, in *Earnest Worker*.

"YOUR ZEST FOR PRAYER"

Colossians 4:2-6 (Moffatt)

1. Attend to your prayers (v. 2). With watchfulness and thanksgiving.
2. Attune your prayers (v. 3). The Holy Spirit speaking through you.
3. Attest your prayers (v. 4). A demonstration to the world.
4. Apply your prayers (v. 5). By redeeming the time.
5. Answer by your prayers (v. 6). Spiritually wise speech.—Ernest O. Sellers.

"ASK, AND IT SHALL BE GIVEN"

God's giving is inseparably connected with our asking. He applies this especially to the Holy Spirit. As surely as a father on earth gives bread to his child, so God gives the Holy Spirit to them that ask Him. The whole ministration of the Spirit is ruled by the one great law: God must give, we must ask. When the Holy Spirit was poured out at Pentecost with a flow that never ceases, it was in answer to prayer. The inflow into the believer's heart, and His outflow in the rivers of living water, ever still depend upon the law: "Ask, and it shall be given."—Andrew Murray.

THE INEXORABLE LAW OF THE HARVEST

A man rocked a boat to see if it would tip. It did.

A laborer stepped on a nail to see if it would go through his shoe. It did.

A man looked into the gun to see if it was loaded. It was.

A woman looked into a patent medicine booklet to see if she was sick. She was.

Last June a helper smelled escaping gas and lit a piece of oily waste to find the leak. He found it.

A young girl kept late hours to see if it really would injure her office work. And it did.

A young man tried drinking to see if it would make him behave like a fool. It did.—Source Unknown.

Moody Bible Institute Monthly

SCRIPTURAL PERFECTION

Thou shalt be perfect with the Lord thy God.—Deuteronomy 18:13.

There is no word in our English Bible which needs more careful studying and interpreting than the word "perfect." The reason of this is twofold: first, because in the original Hebrew and Greek there are many words translated by this one word; and second, because the one English word does not accurately express the meaning of any of the original words.

It is commonly recognized that the word "perfect" conveys to the average man the idea of divine sinlessness. But this is seldom, if ever, the thought presented by the Hebrew or Greek word which lies behind the English one. For instance, when we read in Matthew 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect," we instinctively interpret the verse as if it read, "Be ye therefore sinless, even as your Father which is in heaven is sinless"; which makes the commandment vain and ourselves helpless and hopeless, for we cannot be sinless as God is sinless. But when it is seen that the word "perfect" is to be interpreted in connection with the teaching about compassion which has gone before, and when we learn that the word in the Greek (*telios*) means, not sinless, but complete, in the sense of that which is brought to a full end, then our hope is revived and we find ourselves, not helpless, but strong to do what God commands.

The word in our text translated "perfect" is from the Hebrew word *tamim* and means literally, entire, that is, full. This word is derived from the word *taman*, which means to complete, or to bring to the full. So it is clear that the thought expressed by the text is not that of sinlessness, but rather that of completeness, in the sense of fulness. Hence, God is here exhorting Israel to bring their relationship with Him to a state of perfection, in the sense of completion of fulness. In other words, as judged by the context, God saw that Israel was in danger of conforming to the practices of the heathen about them, and He urged them to stand clear from all their idolatries and then to bring to a full issue every virtue which redemption had made possible for them. And Jehovah evidently implied by this that their only safety from backsliding would be found in passing from immaturity of faith and practice to a full maturity of such.

The law of God in one time is the same as in another, for His gifts and callings are without repentance. Our only hope of victory, therefore, is by going on unto perfection. It is the going-back and standing-still Christians who fail. Those who go forward, go from strength to strength and glory to glory. Napoleon said, "Conquest made me what I am, and conquest must maintain me"; and this spiritually is true of us.—Henry W. Frost, in *China's Millions*.

THE NEW BIRTH

John 3:7

1. Individual—"Ye"
2. Imperative—"must"
3. Internal—"be born"
4. Inceptive—"again."—H. K. Downie.

April, 1936

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The workers whose reports appear in this department request the prayers of the MOODY MONTHLY family for the Lord's blessing and guidance in their evangelistic efforts. Will you join us in prayer for them?—Editors.

Hyman Appelman reports 106 additions in a two weeks revival in February with the First Baptist Church, Mexia, Tex.

Harry Beckman reports meetings in January and February in Pleasant Lake and Galveston, Ind., with visible results of over seventy professions.

Sylvester Sanford reports a two weeks meeting in February in the United Brethren Church, Santa Ana, Calif., Everett Johnson, pastor. Mr. Sanford brought the message in sermon and song each night. There were 12 conversions, 25 reconsecrations, and one who dedicated her life to special service.

The McCartneysmiths, of Waterloo, Iowa, report a successful three weeks evangelistic campaign which closed March 1, in the First Brethren Church, North Manchester, Ind. Souls were born anew and backsliders reclaimed. The church was greatly revived and the Spirit of God quickened many whose hearts had grown cold and indifferent.

The Farrar Evangelistic Party, "Sharers of Good News," continue revivals in San Diego, Calif. This party held meetings during February in the Logan Heights Baptist Church, Hugo Foucar, pastor. Scores are reported to have found the Lord Jesus Christ as their Saviour. Morning service was held in the Good Will Industry, the chapel being crowded to capacity.

Ray and Mrs. Osterhouse assisted Pastor Walter P. Arnold in a meeting February 2-16, at the First Baptist Church of Parsons, Kan. The cold weather interfered with the attendance, but a few were converted and about 15 joined the church by letter or experience. On February 23, they began an engagement in Asbury Methodist Episcopal Church in Springfield, Ill. Several accepted Christ. Mr. Osterhouse writes: "Robert F. McDaniel, the pastor, is in his tenth year, and has a church with scores of consecrated young people."

T. C. Crume writes: "My revival at the First Baptist Church, Pineville, Ky., closed with 73 additions. The latter part of February I was in a campaign with the Immanuel Church, Paducah, Ky., Dr. A. M. Parrish, pastor. We have had 60 additions."

Neil McIntyre, "Scotland's blind evangelist," held a successful series January 5-17, in the Lafayette Avenue Gospel Tabernacle, Buffalo, N.Y., Merrill F. Unger, pastor. Mr. McIntyre's singing and playing on a portable organ, as well as his forceful preaching, created much interest and were blessed of God to the salvation of souls.

Violet and Ruby Heefner conducted a campaign February 16-23, at the First Baptist Church, North Platte, Neb. There were 65 conversions and a number of definite reconsecrations. About 43 people signed the tithers pledge. The pastor said that it was the most spiritual revival that the city had had in many years. God wonderfully answered prayer.

David F. Nygren and Harry W. Bundy conducted a fruitful campaign in February in the First Baptist Church, Findlay, Ohio, W. H. Schweinfurth, pastor. Among the converts were a prominent Jew and his wife. March 8, they began a four week campaign in the First Baptist Church, Austin, Minn., with the pastor, Leo Sandgren.

Guy W. Green led meetings January 29 to February 9 for the First Presbyterian Church, Harrisburg, Ill., which resulted in 47 persons being received. The evangelist gave a series of five morning Bible recitals from memory, all of which were largely attended. February 17-23, Mr. Green held services for the first Presbyterian Church, Herrin, Ill. It was reported that 37 young people made public decision for Christ.

John and Mrs. Irmie, singer and pianist of Springfield, Mo., assisted in meetings February 2-16, with the Bethel Evangelical Church, Dixon, Ill. The services proved very helpful. The altar was filled. Paul Gordon, the pastor, did the preaching.

Wm. F. and Mrs. Rawlins with their gospel bus have been on the West coast for the past year conducting meetings in Oakland, San Francisco and Los Angeles, Calif. They write of a successful campaign in the Presbyterian Church, Rodeo, Calif. Their children's meetings in the afternoons were very gratifying. At the closing service 9 young people accepted Christ, making a total of 16. They opened another campaign February 19 in the Missionary Church, Denair, Calif.

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Correspondence Solicited

O. W. and Mrs. Stucky closed a two week campaign on February 9 in the Burns Avenue Baptist Church, Detroit, Mich., W. E. Schmitt, pastor. Mr. Stucky writes, "During the meetings we had the joy of leading 43 to the Lord. Many others came for reconsecration and a number of backsliders came confessing their sins to the Lord. A boy about 20 years old came the last night in answer to a mother's prayers. She told us that she had spent hours in prayer during the day of the last Sunday, feeling that the boy must come before the revival closed. The presence of Bibles reached 190 in one service, and the congregation read a total of 15,288 chapters in the Bible."

Moody Bible Institute Monthly

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Harry Vom Bruch writes, "Decisions for Christ were recorded nightly in the good news meeting in February at the High Park Baptist Church, Toronto. Sunday broadcasts over CKCL, Toronto, brought many people from the surrounding communities to the revival services, where each appeal met with a gracious response." The evangelist closed a three weeks campaign in the Clarke Tabernacle, Waterloo, Iowa, where Harry D. Clarke is director.

Harold and Mrs. Alexander have completed their work in San Diego, Calif., and have returned to the evangelistic field. Mr. Alexander conducted the services for 167 nights of the Exposition Evangelistic Campaign, while Mrs. Alexander worked with the young people and acted as pianist for the services. After resting for the month of January, they began their work in the First Christian Church, Ocean Park, Calif., then to the First Baptist Church of Selma, Calif., where the Alexanders held a meeting a year ago with the late "Billy" Sunday. The evangelist for this meeting was Dr. J. B. Smith, of San Diego.

John Carrara spent the first two weeks of February preaching in the Italian Presbyterian Church, Des Moines, Iowa, where the revival started with the young people. God blessed in a mighty way to the salvation of souls and the edification of the saints. Mr. Carrara's next meeting was with the Methodist (Italian) Church, Jamestown, N.Y., where the revival broke out the first night, and many souls were saved.

R. C. Haycock, of Highland, Ind., reports a blessed meeting with Dr. Fulton in Punxsutawney, Pa. The city was divided into districts with prayer meetings each day in each district. Four hundred and thirty-five attended these prayer meetings. One of the outstanding occasions of the campaign was an after meeting of the Sunday School teachers and the official church board, where "we all reasoned together with our Lord in prayer and confessions." It was spoken of as an "upper room" experience. It was the cause of God's being able to break through and give the church a gracious revival of the complete membership. There were 29 conversions reported, also 20 restorations and 22 family altars. One life was offered for full time service. Hundreds bowed at the altar of prayer. It was stated that 3,550 attended the services, including 9 visiting preachers.

The Mississippi River Gospel Mission Boat, "Maranatha," through the summer months brings the Word of God to isolated dwellers living along the 4,000 miles of bayous, canals, marsh-lakes, and rivers in southern Louisiana, and also up the Mississippi River as far as St. Louis, Mo., and on the Ohio River extending as far as Paducah, Ky. William O. R and Mrs. Cross report 90 services conducted and 35 conversions. They distributed 1,235 tracts, 629 Scripture portions, 250 Scripture almanacs, 7 New Testaments, 5 Bibles, 46 hymn books, and 124 booklets.

Paul and Mrs. White, "The Musical Whites," recently assisted in the following services: Grace Chapel, Oakmont,

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Rev. Max I. Reich, President
Rev. W. Houghton, D.D. Chairman
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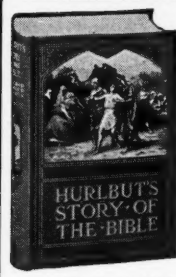
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L. James and Mrs. Kindig write: "We thank God for a great meeting in our home church in Mattoon, Ill., the first two weeks of February. We had great crowds throughout the campaign. Scores were saved and the church was really revived. From Mattoon we went to the Douglas Avenue Methodist Episcopal Church, Springfield, Ill. The Lord graciously blessed that campaign."

K. L. Finley writes: "We just closed a three-weeks meeting in the Second Avenue Baptist Church, Mt. Carmel, Ill., where LeRoy Blackburn is pastor. There were between thirty and thirty-five souls definitely dealt with at the altar for salvation. The afternoon children's meetings ran over one hundred in attendance and God greatly blessed the gospel object lessons."

Guila M. Logue and Muriel C. Smith, of Lancaster, Pa., conducted evangelistic services, during February, at the Evangelical Church in Millersburg, Pa., W. I. Pottiger, pastor, and Bethany Evangelical Church, Lancaster, Pa., Geo. A. Schaum, pastor. Saints were revived and sinners saved.

Herbert B. and Mrs. Ireland, of Nevada, Mo., conducted a townwide meeting in March at Madrid, Neb. They spent the early part of this year in work in California.

A. E. Hesketh spent January at the Evangelistic Convention at Dayton, Ohio, and in the Emmanuel Baptist Church, Flint, Mich. During February Mr. Hesketh held meetings with the First Methodist Protestant Church, Detroit, and Calvary Baptist, Port Huron, Mich.

Winona Lake School of Theology, which conducts annual summer sessions at Winona Lake, Ind., has just announced its offerings for this summer. Beginning July 9, and closing August 12, there will be two semesters of theological courses of fifteen days each. The faculty announced for the season includes Dr. Samuel M. Zwemer, Dr. Howard Kuist, Dr. Leslie Ray Marston, Prof. Geo. H. Bost, Prof. Mabel McQueen Weir, and Dr. J. A. Huffman. The courses offered include: The History of Religion, the Pentateuch, Psychology and Religion, the Gospels, the Study of the Holy Spirit, Pauline Epistles, Greek New Testament, Beginner's Greek. There will also be daily popular lectures given by members of the faculty and visiting educators, to which the public is invited. For full information address: Dr. J. A. Huffman, dean, Marion, Ind.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Max I. Reich held a Bible conference February 9-21, in the First Baptist Church, Gallipolis, Ohio, George Sagen, pastor, who wrote: "Mr. Reich is a splendid Bible teacher; his knowledge of

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July 31 to August 9

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Music: Mr. Homer Hammon and Mr. Howard Hermansen.

PROPHETIC CONFERENCE

August 10-16

Directed by Dr. H. A. Ironside, assisted by Dr. L. Sale-Harrison, Dr. Robert R. Fritsch and others.

BIBLICAL RESEARCH CONFERENCE

August 17-23

Under the direction of Rev. David L. Cooper of Los Angeles. Presents the claims of the Bible and the Christ concerning the Jewish people.

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the Book is exceptional and he did us good."

Harry McCormick Lintz conducted an evangelistic campaign February 2-16, in Calvary Baptist Church, Miami, Fla., A. E. Gammage, pastor; South Miami Baptist Church, Mr. Bassell, pastor, and Coconut Grove Baptist Church, Mr. Puddington pastor, co-operated. Thirty-three professed conversion, 95 consecration, and 25 offered for full time Christian service. These pastors are looking forward to Mr. Lintz' return next year for a more extended effort.

The Sunshine Gospel Trio held an evangelistic campaign February 9-14, in the Locust Street Evangelical Church, Terre Haute, Ind., James W. Davis, pastor, who wrote: "The most critical were unstinted in their praise of their ability, and particularly of their harmony. But the greatest asset to the local work was the inspiration to our young people who were irresistibly attracted to a deeper and more fruitful Christian life." The next three days were given to the Wheeler City Rescue Mission, Indianapolis, Ind., H. E. Eberhardt, superintendent. Three professed conversion and two consecration. A trip through some of the southern states is in progress. In Louisville, Ky., they appeared at the Jefferson Street Methodist Church, W. P. Gordon, pastor; at the Happy Sunday Service of the Methodist Temple, Walter I. Munday, pastor, in co-operation with the Louisville Council of Churches and the Y.M.C.A.; eight evening services in the Presbyterian Church, Beuchel, Ky., J. Leo Hall, pastor, with meetings in high schools, the Y.M.C.A., Car Wheel Foundry, Louisville Presbyterian Seminary, children's meetings in the county home, and the First Presbyterian Church of Shelbyville, Ky., Angus W. Gordon, pastor.

Herbert Lockyer held a week's Bible conference in the Moody Memorial Church, Dr. H. A. Ironside, pastor. This was followed by conferences in the First Presbyterian Church, Minneapolis, Minn., Dr. H. W. Allen, pastor, and the First Presbyterian Church, Duluth, Minn., Dr. Harry Rimmer, pastor. He began a series of meetings in the Northwest, at Elim Chapel, Winnipeg, March 1, which will close at Hinson Memorial Baptist Church, Portland, Ore., April 24.

Grove Street Baptist Church, Racine, Wis., was supplied with the following Founder's Week speakers February 3-7: Beulah M. Hartwick, missionary to the Navajo Indians, under the Navajo Indian Evangelization Movement; Ernest M. Wadsworth, director of the Great Commission Prayer League; Dr. Walter L. Wilson, of Kansas City, and Max I. Reich and Herbert Lockyer of the Extension Department.

The Annual Bible Conference for Philadelphia was held February 23-28 in the Central North Broad Street Presbyterian Church, Dr. Merrill T. MacPherson, pastor. The speakers, Dr. Will H. Houghton, George Douglas, of Cardiff, Wales, and Dr. Henry Ostrom, of the Extension staff, were assisted by the "Musical Whites" in well attended meetings. Mr. Ray E. Bomboy did the set-up work.

April, 1936

FUTURE ENGAGEMENTS

Harold Alexander—Mar. 22-Apr. 3, Los Angeles, Calif.; Apr. 5-12, Riverside, Calif.
Harry C. Beckman—Apr. 5-19, Spring Lake, Mich.; Apr. 20-May 1, Owensboro, Ky.; May 4-17, Bay City, Mich.; May 18-30, Perry, Mich.
Gerald E. and Mrs. Bonney—Mar. 22-Apr. 13, Pittsburgh, Pa.; Apr. 19-May 4, Canonsburg, Pa.
John Carrara—Mar. 22-Apr. 5, Pittston, Pa.; Apr. 6-12, Philadelphia, Pa.; Apr. 19-May 3, Buffalo, N.Y.
John H. and Mrs. Cassady—Mar. 22-Apr. 5, Oakland, Calif.; Apr. 12-26, Glendale, Ariz.
Leonard Eilers—Mar. 29-Apr. 12, Modesto, Calif.
K. L. and Mrs. Finley—Mar. 22-Apr. 5, Chicago, Ill.; Apr. 7-19, Ludington, Mich.; Apr. 26-May 17, Decatur, Ill.
Gilbert and Leonard—Mar. 15-Apr. 5, Windsor, Ont.; Apr. 5-24, Deseronto, Ont.; Apr. 26-May 15, Enterprise, Ont.
Albert E. Hesketh—Mar. 29-Apr. 12, Hewitt, Minn.; Apr. 13-May 3, Perry, Ohio; May 5-24, Flint, Mich.
L. James Kindig—Mar. 30-Apr. 12, Amsterdam, N.Y.; Apr. 13-26, Johnsburg, Pa.
Oscar Lowry—April, Los Angeles, Calif.
David F. Nygren and Harry W. Bundy—Mar. 8-Apr. 5, Austin, Minn.; Apr. 7-19, Brownsville, Minn.; Apr. 26-May 10, Omaha, Neb.; May 17-31, Sanish, N.D.; June 2-14, Stanley, N.D.; June 21-July 5, Wadena, Sask., Can.; July 7-19, Midale, Sask., Can.; Aug. 30-Sept. 13, Strandburg, S.D.; Sept. 15-27, Summit, S.D.; Sept. 29-Oct. 11, Salem, S.D.
Sara C. Palmer—April 5, Scunthorpe, England; Apr. 12-May 3, Londonderry, Ireland; June, July, August, Tunkhannock, Pa.
W. E. Pietsch—Mar. 25-Apr. 1, Los Angeles, Calif.; Apr. 5-12, Philadelphia, Pa.; Apr. 14-19, Washington, D.C.; Apr. 21-26, Birmingham, Ala.; Apr. 28-May 3, Jacksonville, Fla.; May 5-17, Chicago, Ill.; May 18-22, Grand Rapids, Mich.
F. E. Rueckert—Apr. 19, Plymouth, Mich.; May 17, Uniontown, Pa.; June 29, Lewistown, Ill.; Aug. 18, Lewistown, Ill.
Sylvester Sanford—Mar. 31-Apr. 12, Sylvia, Kan.; Apr. 14-26, Anderson, Ind.; May 3-17, Seward, Neb.; May 18-31, Miller, Neb.; June 1-14, Ord, Neb.; June 15-28, Frankfort, Ind.; June 30-July 12, Hastings, Neb.
Muriel C. Smith and Guila M. Logue—Mar. 22-Apr. 12, Williamsport, Pa.; Apr. 14-May 3, Aristes, Pa.
Gipsy Smith, Jr.—Mar. 29-Apr. 12, Savannah, Ga.; Apr. 19-May 3, Atlanta, Ga.
O. W. Stucky—Mar. 29-Apr. 12, Detroit, Mich.; Apr. 14-26, Manistee, Mich.; Apr. 28-May 10, Perry, Mich.; May 18-31, Charlevoix, Mich.
Charles F. Weigle—Mar. 22-Apr. 12, Buffalo, N.Y.; Apr. 12-May 3, London, Ont., Can.; May 4-9, Toronto, Ont., Can.
Anthony Zeoli—Mar. 22-Apr. 5, Toronto, Ont.; Apr. 19-May 3, London, Ont.; May 10-24, Pontiac, Mich.; May 31-June 14, Huntington, W.Va.

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The Mediator

By Emil Brunner

Editorial Book Review

More than a year ago, this large volume was given English readers by the translator, after seven previous years of existence in the German. It is certainly a noteworthy book on theology in a day when theology, "the queen of the sciences," seems to have lost her crown.

The two interesting characters on the European theological horizon are Professors Karl Barth and Emil Brunner. How glad we are that they have come upon the scene to expose the vagaries of modern theology! Yet we cannot join with the orthodox who see these two as contenders for the faith. Perhaps the sovereign God in whom they seem to believe, will lead them to the full acceptance of the truth. May He do so for the glory of His name!

Bible believers will never be satisfied with Professor Brunner's position on the authority of the Bible.

"Orthodoxy had placed the Bible itself, as a book, in the place which should have been reserved for the fact of revelation. It confused the fact of revelation with the witness to the fact. It was necessary that both should be connected, but orthodoxy made them identical. All the passionate interest which belonged to the unique event, to the Mediator and His act, was thus diverted from its true object and directed towards the scriptural testimony to it. Hence the destruction of the dogma of verbal inspiration, with its emphasis upon an infallible Book, by the modern process of research in natural and historical science inevitably the faith in the Mediator. For in traditional Christian doctrine these two great forces, the infallibility of the Bible and the revelation of God in Christ, had been coupled together too closely. The fall of the one led inevitably to the fall of the other. . . . The orthodox doctrine of verbal inspiration has been finally destroyed. It is clear that there is no connection between it and scientific research and honesty: we are forced to make a decision for or against this view. . . . The reformers had a quite different conception of the authority of the Bible. Thus the opposition to the Christian faith in revelation and in Christ Himself differs from that which is opposed to the doctrine of the infallible letter of Scripture. It is far more fundamental."

It is hard to reconcile these statements with some other things from this writer. For instance:

"Above all, the historian lacks knowledge of the resurrection, the knowledge of which was granted only to the apostles, and to those who believed through their word. He also lacks the knowledge of the significance of Christ, which, once again, is regarded by the Church as a special revelation of God to the apostles. We might also add that

he lacks the necessary understanding of the Old Testament, without which the picture of Jesus remains wholly unintelligible for the awakening of faith. All this the Church has held fast in its principle of the Scriptures. It is not the picture of Jesus isolated from the rest of Scripture (which indeed would not be the historical picture at all, but one already permeated with Kerugma or message), but the whole witness of the Scriptures to Christ is the adequate basis of the Christian faith."

And in a footnote later he writes:

"The first step would be to abandon the idea, introduced by the thinkers of the enlightenment—and often regarded as an axiom—that the literature which composes the Bible is on the same level as all other forms of literature."

Of the three books of which this volume is made, two of them begin with this declaration, "Through God alone can God be known." The believer says Amen, hence the need for an authoritative revelation. "The issue is clear," says our author, "either religion is based upon divine revelation, or it is simply the fantasy of the mind which desires it." What that revelation is we see, for after summing up the religion of the mystic, the idealist, and others, he shows that

"Christianity, and Christianity alone, is the absolute opposite of this form of religion. For the very existence of the Christian religion depends on vital connection with an 'accidental' fact of history, with a real event in time and space, which, so it affirms, is the unique, final revelation, for time and for eternity, and for the whole world. In principle, therefore, its relation with God is not immediate but is mediated."

"Between the soul and God, between humanity and God, between the world and God, there stands a third element, or rather a third Person, who, although He unites man with God, yet equally maintains the absolute distinction between them; through Him alone that reconciliation takes place through which God reveals Himself: the Mediator. In the one form of religion it is claimed as fundamental that God reveals Himself directly to the human soul, in the other as fundamental that God reveals Himself through the Mediator. This is the fundamental distinction. . . . In irreconcilable, unbridgeable, fatal opposition! For in Christianity, faith in the Mediator is not something optional, not something about which, in the last resort, it is possible to hold different opinions, if we are only united on the 'main point.' For faith in the Mediator—in the event which took place once for all, a revealed atonement—is the Christian religion itself; it is the 'main point'; it is not something alongside of the center, it is the substance and kernel, not

the husk. This is so true that we may even say: In distinction from all other forms of religion the Christian religion is faith in the one Mediator. There is no other form of belief which is, in this sense, faith in the Mediator, because no other form of faith knows and takes seriously the category of uniqueness (once-for-all-ness). And there is no other possibility of being a Christian than through faith in that which took place once for all, revelation and atonement through the Mediator. It is, of course, true that there are many respectable, good, pious people who do not believe in the Mediator. I would say all the good I can of them, but there is one thing which I cannot and ought not to say about them: that they are Christians. For to be a Christian means precisely to trust in the Mediator." The issue with the many modernistic views of Christ is joined in splendid sentences.

"Even the most enthusiastic panegyric about Jesus, the most ardent expression of homage, the recognition of Him as the highest of all religious revelations, does not necessarily imply that the speaker has the faintest spark of real faith in Christ. For all such expressions still belong to the sphere of general revelation, to the sphere of humanity, with its outstanding leaders in thought and life. . . . He is the 'Son of God,' the 'Redeemer,' the 'One who atones'; indeed, some even venture to go so far as to speak of the 'divinity' of Christ. Words are free, and we cannot forbid their use, but we must not allow ourselves to be misled by them. We must not allow the use of language to confuse the categories of our thought. Everything depends on whether these Christian expressions mean what they were coined to express, or whether they simply denote a description of the highest summit which can be attained within the sphere of humanity. . . . When a man's real belief in Christ consists in regarding Him as leader, hero, the *primus inter pares*, the highest point in the history of religion, the loftiest peak in the moral and religious history of humanity, he would do better, for the sake of simplicity and truth, to renounce the use of the terms Christ, Son of God, Redeemer, Mediator, Reconciler, for all these terms mean something quite different."

The chief error of the work, apart from its denial of the authority and plenary inspiration of the Scripture, is its teaching of atonement through the life as well as the death of Christ. "Then is the cross superfluous?" he asks in the middle of an argument, evidence that he could see one of the dangers of his position. Of course he replies that the cross is not superfluous.

We confess joy that after the sledgehammer blows giving many "modern" views, Professor Brunner should write on justification in this way: "Justification is the most incomprehensible thing that exists. All other marvels are miracles on the circumference of being, but this is the miracle in the center of being, in the personal center. Justification means this miracle: that Christ takes our place and we take His."

Ministers and other students of theology will read this thought-provoking book with intellectual profit.

619 pages. 8¼ x 5½ inches. The Macmillan Company, New York. \$6.50.

Moody Bible Institute Monthly

The Risen Lord and His Disciples,
by C. C. Dobson, M.A.

The author of *The Empty Tomb* and the *Risen Lord* has prepared a second volume dealing largely with the post-resurrection appearances. A chapter is devoted to each, with the exception of the events narrated in John 21, which occupy three chapters. The book contains many helpful suggestions for Easter themes.

108 pages. 7 1/4 x 3 3/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. C.H.B.

Sacred History, by Richard Postma.

The author is principal of the Southwest Christian School of Grand Rapids, and he has prepared this outline of Old Testament history as a text for Christian schools. It is not intended to take the place of the Bible, but rather to lead the pupils to the Bible. Scripture passages for memory work and blank sheets for students' notes have been conveniently placed in the back of the book. The simplicity and clarity of treatment, as well as the illustrations and general mechanical excellence, make it a commendable textbook.

203 pages. 7 1/2 x 5 inches. Author, 650 Naylor Street, S.W., Grand Rapids, Mich. \$1.25; \$1.00 in quantities of ten or more. C.H.B.

Gold by Moonlight, by Amy Carmichael.

This new Dohnavur book is not written for the hurried reader, for there is many an interruption in the flow of its thought which provokes meditation and calls for introspection, for a survey of motive and purpose, and these, with their challenge, slow down his tempo. Its mysticism lays hold of his deepest processes and informs them with suggestions out of the past. The author, who has tasted deeply of life, takes numerous strands for our daily living—courage, fortitude, patience, comfort and love, to mention only a few—and weaves them into the fabric of literature for our learning. It is devotional and speaks to the understanding of the saint; it is stimulating, for it calls for the martial spirit. The rotogravures in sepia which generally introduce each chapter, are aptly illustrative of the text.

180 pages, 9 x 6 inches. Society for Promoting Christian Knowledge, London. \$1.75. J.R.R.

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The Lad with the Lunch Basket, by Donald Davidson.

This collection of fourteen Scripture narratives, retold for boys and girls, is exceptionally well done. The style is pithy, yet not patronizing; doctrinal, yet not too deep; simple, yet thoroughly scriptural. It is our conviction that this author can render a much desired and needed service in the production of several more books of this type.

96 pages. 7 1/2 x 5 inches. Pickering and Inglis, London. 35 cents. W.P.L.

Talks in Crayon and Chalk, by Ella N. Wood.

Some simple principles for drawing rough sketches to be used in child talks are given in such a way that even children can follow them. The book contains nineteen short illustrated stories and dramas of boys and girls in the Bible, and twenty-five character talks for Junior groups, as well as suggestions for activities, such as poster-making, scrapbooks, and Bible game contests.

159 pages. 7 x 5 inches. Fleming H. Revell Company, New York. \$1.50. J.E.C.

How God Dealt with a Bank Robber, by P. B. Chenault.

Some say that the day of miracles is past, but you will not be able to say so after reading such a booklet as this. The story is concerning one, John Hauff, a man who paid the penalty of his crime with his life, but who became a changed man in Christ some weeks before his departure from this world. We urge Christians to pass this little booklet on to unsaved friends.

47 pages. 7 x 5 inches. Laurel Press, Chicago. 30 cents. D.L.F.

The Christ of the Stars, by Clay P. Morgan.

This was written primarily as a Christmas publication, since its opening chapters deal with the story of the first advent as contained in Matthew and Luke. But the most interesting and valuable part of the pamphlet lies in the last chapters, which have to do not only with the star of Bethlehem, but other references that are made in the Bible to the heavenly bodies.

68 pages. 8 1/4 x 5 1/2 inches. Author, 1811 Fulton Street, Palo Alto, Calif. 50 cents. C.H.B.

Christ and the Student World, by Robert P. Wilder.

This contains eight addresses given before student bodies in North America, the British Isles, India, Western Asia and North Africa, as well as most of the countries of continental Europe. Those who have been thrilled by the vigorous testimony of this student leader will be delighted to secure this book containing these addresses.

80 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, New York. P.B.F.

Historic Chapters in Christian Education in America, by E. Morris Fergusson, A.M., D.D.

Dr. Fergusson has given forty-two years of his life to the work of Christian education, serving as general secretary of the New Jersey State Sunday School Association, and later in the same capacity for the states of Maryland, Delaware and Massachusetts. In later years he was education secretary for the Board of Christian Education of the Presbyterian Church, U.S.A. His helpful textbook, *Church School Administration*, has been found useful by superintendents and educators alike. In his new contribution he has given special attention to the American Sunday School movement and the rise of the Church School. Under the latter theme he devotes his attention largely to the development of methods, the struggle for graded lessons, and the establishment of a Church School. We regret that in point of curriculum he so warmly commends the recent tendency to substitute methodology for Bible and stress the modern theory that education should center in the experiences of the child.

192 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, New York. \$1.50. C.H.B.

The Holy Spirit and Our Lord's Return, by E. McClelland Stuart.

A brief, but splendidly concise treatise on the person and work of the Holy Spirit, from creation through the period immediately following the Rapture of the Church, with special emphasis upon the latter. A timely and scriptural message.

16 pages. 5 1/2 x 4 inches. Brooks Publishers, Los Angeles. 15 cents. W.P.L.

Christ for Every Crisis, by Walter A. Maier, D.D.

This is a series of sixteen addresses given in what is known as the Second Lutheran Hour by Dr. Maier, professor of Old Testament in Concordia Theological Seminary, St. Louis, Mo. It is a pleasure to commend this book to those who are broadcasting messages. Judging from the testimonies of listeners over a wide area, these messages were not only highly appreciated, but were even blessed to the salvation of some. It is to be hoped that the book will be studied and made an example of how the gospel message can be broadcast in a dignified way and yet retain its warm evangelical spirit.

174 pages. 8 x 5 inches. Concordia Publishing House, St. Louis, Mo. \$1.00. P.B.F.

Visiting the Empty Grave, by Herbert Lockyer.

This brief but beautifully built product will be of service to the believer who wishes to emphasize the Easter message to help a friend who may not be steadfast in the faith—a good tract or gift booklet. It is wholly characteristic of Mr. Lockyer—conciseness, clarity, logic, and the ringing message. Attractive in purple paper cover, tied with silk string, and done in lovely type faces.

12 pages. 7 1/4 x 4 inches. The Bible Institute Colportage Association, Chicago. 15 cents. W.M.R.

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full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

ADDITIONAL TRUSTEES

For several years there have been a few vacancies on the Board of Trustees, and the Board at its recent meeting felt led of the Lord in the selection of three additional members: Philip A. Benson, H. Coleman Crowell, and A. F. Gaylord.

Philip A. Benson is a well-known Christian layman of the New York area. His standing and business capacity may be judged from the fact that he is president of the Dime Savings Bank of Brooklyn and a trustee of the Title Guaranty and Trust Company of New York. To Mr. Benson is extended a sincere and hearty welcome to the Institute family, and the Board is abundantly assured of his prayerful interest in the future usefulness of this work.

H. Coleman Crowell is not a newcomer. His father, Henry P. Crowell, has been President of the Board of Trustees for many years, and for thirteen years the son has been a diligent member of the Business Staff, for the past ten years serving as Assistant to the President. Those who have the interest of the Institute at heart will rejoice that the worthy son of a noble father is to carry on in the years ahead, if the Lord tarries.

A. F. Gaylord came to the Institute in the autumn of 1891. A business man of Rochester, N.Y., he was chosen by Mr. Moody to serve as Business Manager of the growing Bible training school in Chicago, and his name is bound up with its past, its present, and its future. The Trustees are confident that they have honored themselves in honoring Mr. Gaylord with membership on the Board, and they welcome the contribution of judgment and wisdom that he will bring out of his long experience.

AN OVERSEAS ERRAND

In line with the vast Centenary plan for 1937, the Trustees have commissioned President Houghton to go to London for the purpose of establishing a British Committee for the Centenary observance on that side, and to invite some British visitors to help in the observance on this side. A British committee has been formed, with Sir Leon Levison as chairman. Dr. and Mrs. Houghton will sail (D.V.) about the middle of April, returning to Chicago early in June. Many preaching engagements will be filled in Great Britain during that time. The prayers of all friends are requested, that wisdom may be given to all who have responsibility in planning the Centenary so that the greatest blessing possible may come to the whole Church of Christ.

ADDED TO EXTENSION STAFF

Rev. Ralph E. Stewart, of Columbus, Ohio, begins an association with the Extension Department which we believe will

be both pleasant and profitable to the Institute and its constituency. Mr. Stewart is an alumnus of the Institute and has had wide experience in Christian work. As director of the Southern Evangelistic Association, Atlanta, he conducted its city-wide five-month tent campaign for several years. In recent years he has been president of the Fair Haven (N.Y.) Bible Conference, and leader of the Young People's Lebanon League Conference, of Chautauqua, Ohio. He also has had much experience on the radio.

Mr. Stewart will give his time to Bible conferences and evangelistic campaigns under the direction of the Extension Department. Applications for his services should be addressed directly to the department.

FUTURE ENGAGEMENTS

Harold L. Lundquist, Mar. 29, young people's meeting, Cuyler Swedish Mission Church, Chicago.

Clarence H. Benson, Mar. 30, annual dinner for Sunday School teachers, Washington Park Presbyterian Church, Milwaukee, Wis.

RECENT SPECIAL SPEAKERS

Dr. E. L. McCreery, dean, Bible Institute of Los Angeles, Calif.; Andrew Gih, Bethel Mission, Shanghai, China; Prof. M. A. Stuckey, Ashland Seminary, Ashland, Ohio; Dr. A. C. Gaebelin, author, Bible teacher, editor, *Our Hope*, New York City; Dr. Richard W. Lewis, child evangelist, Siloam Springs, Ark.; Mrs. B. H. Stokeley, missionary to Navajo Indians, Oraibi, Ariz.; Miss Beulah Hartwick, missionary to Navajo Indians, Ariz.; Arthur Jensen, missionary, Africa, Scandinavian Alliance Mission; E. W. Halverson, Inland South America Missionary Union; A. B. Graber, Congo Inland Mission, Africa; Miss Ranier McKenzie, missionary, Presbyterian Board, Korea; Paul H. Fuller, missionary, Presbyterian Board, Siam; Dr. E. R. Kellersberger, missionary, Southern Presbyterian Board, Belgian Congo, Africa.

STUDENTS OF OTHER DAYS

Magda Petersen '32, writes: "God was leading me by the right way—in March, 1934, I arrived at Cameroun, Africa, and have been stationed first in M'buala, and for the last ten months, in Meiganga. I am happy in my work among the Baya women and children . . . a pioneer work . . . under a Lutheran faith board, the Sudan Mission, founded by A. E. Gundersen '03. One of my co-workers is Arthur Anderson '24."

Harold J. DeVries '31, has accepted the position of assistant pastor of the Loomis Park Baptist Church, Jackson, Mich.

Harry Worling '34, has resigned the pastorate of the Congregational Church, Stouffville, Ont., Canada, to begin work under the Ceylon and India General Mission. His address is % Mission Bunga-

low, Anthiyur, via Bhavani, Coimbatore District, South India.

Herbert Browett '31, was recently ordained by the Fellowship of the Independent Baptists, and is serving as pastor of the Baptist Church at Wilkie, Sask., Canada.

Morris Kaminsky '28, is associated with the Nathaniel Institute in Toronto, Ont., Canada, in work among Jewish people.

Hugh B. Warner '20, and Mrs. Warner '20, are in their fifth year of service at San Marcos, Tex., where Mr. Warner is pastor of the First Christian Church. They have recently seen a deepening in the spiritual lives of some of the church members, for which they praise God.

Harold R. Cook '26, and Mrs. Cook (Florence Hosie '27), send a message of rare interest from Ciudad Bolivar, Venezuela, S.A., reporting the civil crisis attending the death of the president, General Gomez. Expected panic has been averted. These workers are well and witnessing gracious victories.

W. A. Ross '27, and Mrs. Ross '28, formerly of Gary, Ind., are earnestly employed in acquiring a knowledge of the Portuguese language to meet more fully their opportunities for service at Manaus, Brazil, S.A. Meanwhile they are helping in distribution of Gospels and Christian literature.

Harold B. Street '32, and Mrs. Street (Mabel L. Ellis '23), who were reported in the daily press to be captives in Ethiopia, were later released. They, and the family of four precious children, are in times of difficulty and testing, and surely the prayers of friends and classmates will strongly sustain them.

Alden G. Biely '24, has served in the pastorate of the one church in Lebanon, Pa., for the twelve years since graduation from M.B.I. "Our people heard and enjoyed the Moody Institute Singers over WJZ on February 9, and hope they will be heard regularly."

Etta McClung '02, who is on furlough from her post as teacher in the Bible Institute in Merida, Yucatan, Mexico, and who has read the Bible through many times in English and Spanish, writes an interesting letter on the matter of rapid and frequent readings of the Scriptures as reported by Dr. Gray and others. It is her conviction that the view of Bible truth as gained from wide and consecutive reading, is of great value. She writes from 2443 Webster St., Berkeley, Calif.

Marion Been '32, and Mrs. Been '31, 66 N. 25th St., Paris, Tex., are greatly enjoying their labors with the Ramseur Baptist Tabernacle, where in the past two years membership has grown from 200 to 800. A new tabernacle, 70 by 100 feet, has recently been completed. A semi-monthly church paper, "The Prophetic Voice," is published.

William O. R. Cross '10, and Mrs. Cross, 1509 Front St., Morgan City, La., are pressing on in the labor of love in the Mississippi River Gospel Mission, using their house boat and other equipment, to reach the needy places along the Atchafalaya River. They distribute much Christian literature and give the gospel message.

Paul Streib '34, and Mrs. Streib, sailed from Philadelphia on February 6 to take up work at Ceara, Brazil, S.A. Their

Moody Bible Institute Monthly

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children, Royden and Jeanette, are with them for the voyage and journey to their destination, that will require thirty days.

William H. Collins and Mrs. Collins (Iona P. Hall '24), give as their present address, Sudan Interior Mission, Jos, Nigeria, W. Africa, and report this as the address also of Alexander Dobbs and Mrs. Dobbs (Susie E. Hall '30).

John Imrie '16, and Mrs. Imrie, were recent visitors at the Institute, following an evangelistic engagement in Dixon, Ill.

P. B. Chenault '31, pastor of the Walnut Street Baptist Church, Waterloo, Iowa, is rejoicing in the opportunity to broadcast the gospel every Sunday night, after April 1, for a 15-minute period, from 10:15 over station WMT (600 kyc.). Known as "The Voice of Iowa," this station has a wide hearing.

Ethel Satterfield '30, Winnabow, N.C., desires the prayers of fellow Alumni for a co-worker in her Christian literature distribution work. Though hindered of late by bad weather and roads, she is "having the unique joy of carrying on the Scripture memorization work in five colored schools."

Amanda C. Kruse '24, S.I.M., Mopa via Ilorin, Nigeria, W. Africa, writes of trying changes that are coming over the field, loss of interest, backsliding, and a lack of courage to face persecution. She rejoices in Isaiah 55:11, and says, "We plod on from day to day, laboring in the Word."

Kathryn Jephson '29, reports her work at the Hospital Clinico Biblico, San Jose, Costa Rica, as meeting with favor and God's blessing. A recent short vacation was enjoyed with three other M.B.I. former students—Mabel Balder '22, Barbara Ward '25, and Mary Feister '32. Miss Balder labors in Honduras, the others in Costa Rica.

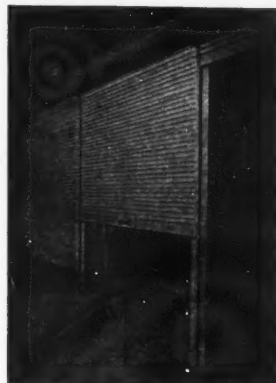
Ethel Josephson '30, Rose Erlandson '30, Harriet Handlogten '34, and Levi Hagberg '34, are serving the Lord through the mission station at Maracaibo, Venezuela, S.A. Miss Josephson writes that it is her privilege to teach some of the precious truths learned at M.B.I. to their Spanish students. She and Miss Erlandson are looking forward to a furlough this spring.

Robert I. Thompson '25, South San Antonio, Tex., is seeking to make Christ known through visitation work in homes and country school houses. He has been successful in having a set of Bible questions printed weekly in local papers, creating interest among older people as well as children.

Florence N. Haupt '15, began work in October, 1935, as religious worker in the Home School for Girls at Sauk Center, Minn., a state institution caring for about three hundred girls. She has here a great opportunity and a large responsibility, and she requests the prayers of Alumni friends.

Edgar H. Lemon '35, accepted the call to become pastor of the Community Church, Yampa, Colo., which was without a pastor for some time, and he has been devoting much time to reorganizing the work. He praises the Lord for blessings and requests the prayers of friends.

Paul Hale '31, and Mrs. Hale (Marian Spoelstra '31), are serving the U. B. Church, Thomas, Okla. They write, "We covet your prayers."



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A. R. Hanson '23, pastor of the First Baptist Church, Plainfield, Ill., reports plans for the Monthly Baptist Conference, to be held in his church, March 12. Much attention will be given to Sunday School work.

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George K. Harris '16, and Mrs. Harris (Florence Steven '16), of the China Inland Mission, stopped over for a few days at the Institute, in January. They were en route to the Pacific Coast, after a furlough, returning to their field.

GREETINGS FROM AFAR

Form letters that have been widely mailed bring to the editor's desk messages that grip the heart and incite to prayer for workers in many fields. Never a day without its call for intercession. Let us not forget those at the battle front. Names and addresses are listed:

Roy Shaffer '21, and Mrs. Shaffer (Ruth Thiers '20), P.O. Simba, Kenya, E. Africa.
Mrs. Ward Munsell (Anna Rodgers '24), Danli, Honduras, C.A.

Oliver M. Thomson '30, and Mrs. Thomson (Dorothy Higgins '30), Caixa 7, Januaria, Minas Geraes, Brazil, via Rio de Pirapora.

Rowland G. Hill '34, C.I.M., Tsan Huang, Hopeh, China.

Mrs. Fred Legant (Ruth Tenny '20), Ocuri, via Colquechaca, Bolivia, S.A.

BORN

To John W. Gerrard '28, and Mrs. Gerrard '31, a daughter, Dorothy Lois, January 3, Contamana, Rio Ucayali, Peru.

To Alexander Jantzen '27, and Mrs. Jantzen, a son, Clarence Lloyd, January 21, Watertown, S.D.

To Paul M. Tharp '28, and Mrs. Tharp (Thelma Dunn '28), a daughter, Rhoda Jean, August 16, 1935, Bunker Hill, Ill.

To Thomas Clark '32, and Mrs. Clark (Mabel M. Lee '32), twins, Margaret Ruth and Paul David, February 24. Mr. Clark is pastor of the First Baptist Church, St. Johns, Mich.

To John Glover Fee and Mrs. Fee (Theodora Williamson '30), a daughter, Agnes Jean, February 8, China.

To F. G. Tebow '21, and Mrs. Tebow (Jennie VanKoevinger '22), a son, Frank Gordon, December 29, 1935.

To Arthur Lee and Mrs. Lee (Esther Gladstone '23), a son, Donald Roger, December 19, 1935, Niamey, Colonie du Niger, Afrique Occidentale Francaise.

To Richard F. Barram '31, and Mrs. Barram (Margaret E. Phelps '32), a son, Robert Dick, February 27, Kalamazoo, Mich. Mr. Barram is pastor of the Bethel Baptist Church in Kalamazoo.

To E. W. Halverson '21, and Mrs. Halverson (Alice Nyboer '27), a daughter, Junia Grace, February 26, 13 W. 17th St., Holland, Mich.

MARRIED

George B. L. Johnson and M. Helen Biber '21, February 3, Lansing, Mich. At home, 9 S. Oakley Blvd., Chicago.

AT REST

Hattie A. Newman '10, went suddenly to be with the Lord on January 24, from her field of labor at Mbooni, Machakos, Kenya Colony, E. Africa. She labored long and effectively; her translation of the Bible into an African tongue, as preserved in the library of the London Biblical Society, is one of the monuments of her labors.

Charles W. Baer '24, entered into rest after long illness on February 7. He had given his consecrated life to service as a deacon in the Galilee Baptist Church in Chicago; his death occurring at the Municipal Sanitarium.

Luca Clemann '00, whose home had been at West Salem, Ohio, died on January 5, after but one day of illness.

Eugene K. Friedmann '26, superintendent of the Light of the World Mission, Jachymov, Czechoslovakia, from unavoidable collision of his tract-loaded bicycle with a truck on January 17, "died in the loyal service of his Saviour, whom he so truly loved."

Anne Moffat '20, met with a fatal automobile accident on December 9, 1935, at Toronto, Ont., Canada. For a number of years she was secretary of the Scripture Gift Mission in that city.

Mrs. Lloyd E. Fulmer (Zella Ross Beegly '24) was called into heavenly rest on February 25, at La Farge, Wis., after brief illness. Mr. Fulmer '23, shares the prayerful sympathy of friends and classmates.

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"PINEBROOK" MIDNIGHT HOUR

A program of unusual interest was broadcast on Friday, February 28, at 12:00 o'clock midnight, and was in the nature of a salute to the friends of the Young People's Church of the Air Bible Conference at Pinebrook, Pa. This conference is under the directorship of Rev. Percy Crawford, of Philadelphia, who has an extensive year-around radio ministry throughout the eastern states. The large Bible conference is conducted at Pinebrook Inn, near East Stroudsburg, Pa., from June until the first of September, and during that time hundreds of young people spend a week or more in Bible study, recreation, and Christian fellowship.

Bible teachers and Christian musicians are brought to Pinebrook for periods of one week each to have charge of the spiritual ministry. One has but to make a single visit to Pinebrook to catch the spirit of the place—the enthusiasm, Christian joy, and spontaneous testimony as to the power of Christ in the life. There is wholesome fun, and yet, withal, a solemn sense of the great responsibility upon those who have pledged themselves as willing witnesses of the Lord Jesus Christ, to "go where He wants them to go, to do what He wants them to do, and to be what He wants them to be."

In the studio of W-M-B-I during that midnight hour were the young men and women—"Pinebrookers" as they are called—who have attended the Pinebrook conference and are now students at the Moody Bible Institute. Gospel songs were sung, testimonies were given, and the name of each "Pinebroker" was given over the air to which a Scripture portion was given in response.

The following young people from the

Pinebrook conference took part in the program: Alfred Smith, Wortendyke, N.J.; Herman Kemphouse, Fairdown, N.J.; Charles King, Coatesville, Pa.; Herbert Sweetman, Paterson, N.J.; Raymond Rutan, Westwood, N.J.; Fred Fells, Philadelphia, Pa.; Larry McGuill, Midland Park, N.J.; Edward Schuit, Hawthorne, N.J.; Cornelius Vanderploeg, Midland Park, N.J.; Paul White, East Paterson, N.J.; Myron Schuit, Hawthorne, N.J.; Gordon Davies, Oceanside, N.J.; Charles Pemberton, Audobon, N.J.; Roy Studley, Woodhaven, L.I.; Thomas Fletcher, Bloomingdale, N.J.; Herb Johnson, Lynbrook, L.I.; Bryen Beattie, Pittman, N.J.; Lyle Haupt, Philadelphia, Pa.; Norman Larson, Valley-stream, L.I.; Ann Robinson, Coatesville, Pa.; Dorothy Worrell, Lynbrook, L.I.; Naomi Vanderwater, Oceanside, L.I.; Muriel Sterick, Oceanside, L.I.; Ann Eklings, Paterson, N.J.; Marion Burley, Burlington, N.J.; Mary Helen Anderson, Philadelphia, Pa.; Ruth Atkins, Audobon, N.J.; Loretta Boone, Hornell, N.Y.; Mrs. Thomas Fletcher, Bloomingdale, N.J.

The address of the Young People's Church of the Air is Post Office Box 1, Philadelphia, Pa.

Pray for this splendid work.

RADIO SCHOOL OF THE BIBLE, SUMMER TERM, 1936

The Radio School of the Bible is pleased to announce the opening date for the summer term as April 21, at 3:00 P.M., and continuing for twelve weeks. All broadcasts will be on Eastern Standard Time.

Outlines (to be in the hands of all students at the time the lectures are given), or a textbook, will be provided for all who

enroll. An attractively engrossed certificate for each course is sent to those who successfully complete the study.

The director of the Correspondence School will be pleased to mail, upon request and without obligation, full information, giving details as to subjects and instructors. Ministers living within two hundred miles or more of Chicago are urged to make public announcement of these features of the W-M-B-I program, and where possible invite their members to enroll for one or all of the radio courses.

MIDNIGHT HOUR CHANGE

Because of the change of the Chicago district to Eastern Standard Time, on March 1, it will be necessary for W-M-B-I to suspend the broadcast of the Friday midnight hour for the present. This is made necessary because of the fact that for several weeks at least, Chicago will be on the same time as Charlotte, N.C., where station WBT, with which W-M-B-I shares time, is situated, and the eastern station has prior rights to the air channel for all evening and night hours.

It is hoped that the midnight hour may be resumed during the summer months, beginning May 1. Notification will be given later concerning this.

WENDELL P. LOVELESS CHORUSES

A collection of 16 choice short choruses heard over Radio Station WMBI. Price 10c each. Radio Songs & Choruses by Wendell P. Loveless, 56 pages 30c each postpaid.

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MONTHLY PROGRAM OF STATION W-M-B-I

Eastern Standard Time

Sunday, April 5, 12, 19, 26

11:00 A.M.—Moody Memorial Church
12:30 P.M.—Music and Message

Monday, April 6, 13, 20, 27

7:00 A.M.—Sunrise Service
10:30 A.M.—Devotional Hour—Howard A. Hermansen
11:30 A.M.—Continued Story Reading—Wendell P. Loveless
12:00 M.—Midday Gospel Hour
3:00 P.M.—Music
3:40 P.M.—"Ministry of the Printed Page"
4:00 P.M.—Auditorium Lecture
5:00 P.M.—Music and Message
6:00 P.M.—Sunset Hour

Tuesday, April 7, 14, 21, 28

7:00 A.M.—Sunrise Service
10:30 A.M.—Classroom Broadcast
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Radio School of the Bible—W. Taylor Joyce
3:30 P.M.—"I See by the Papers"—Mr. Loveless
4:00 P.M.—Auditorium Lecture

Wednesday, April 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Request Program
12:00 M.—Midday Gospel Hour
3:00 P.M.—Sunday School Lesson—Iris Ikeler McCord
3:30 P.M.—Question Hour—Mr. Loveless
4:00 P.M.—Auditorium Broadcast
5:00 P.M.—"Album of Sacred Classical Music"
5:30 P.M.—Boys and Girls Program—Theresa Worman
6:00 P.M.—Sunset Hour

Thursday, April 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service
10:30 A.M.—Missionary Hour—John R. Riebe
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Music
3:30 P.M.—Home Hour and Short Stories—Mrs. McCord
4:00 P.M.—Auditorium Lecture

Friday, April 3, 10, 17, 24

7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible—Mrs. McCord
11:05 A.M.—Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Radio School of the Bible—John C. Page
3:30 P.M.—Music
3:45 P.M.—"The Jew"—Rev. Solomon Birnbaum
4:00 P.M.—Auditorium Lecture
5:00 P.M.—Scandinavian Service—Prof. Frank Earnest
5:30 P.M.—Music
6:00 P.M.—Sunset Hour

Saturday, April 4, 11, 18, 25

7:00 A.M.—Sunrise Service
10:30 A.M.—K.Y.B. Club—Miss Worman
11:00 A.M.—Teen-Age Bible Study—Miss Worman
11:15 A.M.—Church School Period—Clarence H. Benson
11:35 A.M.—Jewish Sabbath Service—Mr. Birnbaum
12:00 M.—Music
12:30 P.M.—Message
3:00 P.M.—Special Music
3:30 P.M.—Radio School of the Bible—Mr. Loveless
4:00 P.M.—"Mother Ruth"—Mrs. McCord
4:30 P.M.—Foreign Language Service



This Indian and white school in the hills of Oklahoma is one of the fine groups for whom we plead. The Indian teacher was glad to have Moody books and Gospels for his pupils.



What a privilege to start such promising-looking young people storing the Word of God in their minds. They are situated in a remote district of the Ozarks of Arkansas.

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Four pupils have accepted Christ since they began reading the literature and memorizing the passages.—H.E.

North Carolina.
Eight of my pupils accepted Christ through the influence of this project. It is the worthiest project that I have ever had the privilege of putting before my pupils.—Z.S.

Tennessee.
Your Bible memory work has been a great help to my pupils. They were thrilled beyond expression in having the opportunity of earning a Testament of their own. They are also proud of the books. I can never thank you enough for them. They have helped us all.—A.L.

Arkansas.
People in my community seem hungry for the Word. They are as sheep without a shepherd. They need leaders and proper reading material.—M.H.

Tennessee.
Eight of my pupils have been converted and they are enjoying the books. They do not have good books like those in their homes. They are also reading to their parents, as some of their parents cannot read. They are very anxious to get Testaments as they do not have any.—B.V.C.

North Carolina.
Your wonderful literature has been a God-sent blessing to this obscure community. I have seen a marked improvement in the community and school since reading your literature. All of my pupils have pledged to live a Christian life. I am anxious to get a Testament into each home as there are no Bibles in this district.—F.R.

Tennessee.
I have ten who would like to get a Pocket Treasury. Seventeen have accepted Christ and signed pledges. The church and Sunday School here have been greatly helped.—W.W.W.

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to grasp the unusual opportunities for soul-winning among mountain and pioneer school children. The Spirit of God is working wonderfully among spiritually-neglected young folk. 40,000 Pocket Treasuries and Testaments have already been awarded for learning choice salvation texts and calls for many more are coming daily. The children manifest a great hunger for the Word of God, yet multitudes of these promising boys and girls do not have even a Gospel. Teachers report many being saved. Revivals and Sunday Schools are following this sowing of the precious seed.

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Thousands of these older boys and girls are at the parting of the ways. They will soon either choose Christ and the Way of Life, or follow the crowd down the broad way to destruction. Now is our time to direct them Heavenward!

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- \$5.00 will supply a large school.
- \$1.00 will furnish about 50 Gospels or Pocket Treasuries or 8 Testaments, or 8 Moody books.

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Yes, I want the joy of helping to plant the Word of God in the minds of mountain and pioneer children, and enclose \$.....

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The Jews Are Going Home

"I will whistle for you." So says God to Israel, in Isaiah 5:26 (literal Hebrew). And the whistling has begun. It is no exaggeration to estimate the number of Jews in the Holy Land today at 400,000.

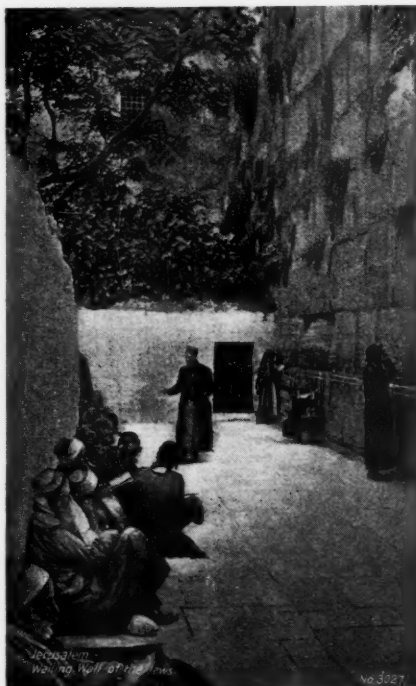
FROM Poland they come; from Germany, Austria, Roumania, America. They seek a place of refuge from an ever rising tide of Jew-hate the world over, and they think they will find it in the land of Abraham, Isaac and Jacob. They know not that they are soon to face in Jerusalem the greatest outburst of Jew-hate the world has ever known, such a time of trouble as has never been, nor ever will be again, a time which a merciful God has promised will be shortened, "for the elect's sake"—the time of Jacob's trouble, which will find its blessed culmination in the sudden appearance of the Lord Jesus Christ on that hill so full of poignant Bible history, the Mount of Olives. There it will be that Israel shall acclaim with penitence and joy Him against Whom they ignorantly shouted 2,000 years ago, "We will not have this man to rule over us!"

And what must the Church do? "Comfort ye, comfort ye, my people," is His command for this hour of prophetic awakening. And again, "Take no rest and give Him no rest, until He shall establish Jerusalem a praise in the earth" (Isa. 62:7).

God's interests are centered in Israel. Where are yours? Shall we not, while it is yet day, impregnate and saturate Israel with the message of salvation, before the night of darkness come upon us? Is this a time to talk of "social justice," and of a "reconstructed social order," when God is speaking through thunder and earthquake and pestilence, that the clock of Israel's destiny is about to strike?

Shall we be guilty of an abandoned fatal-

ism? Shall we say, with specious philosophy, "It is all as God foretold, and so we shall do nothing about it?" So indeed might Pharaoh have said; but he found to



The Jews Wailing Place, on Friday

his everlasting sorrow, that God had to be reckoned with. So might the Jew have said, when rejecting Christ 2,000 years ago,

"It is all prophesied, I can't help it!" But the tragic record of two millenniums of dispersion and world agony teach a different moral.

Will God's statesmen awake? Or, shall it be said of the Church in that great day of reckoning, "Alas, she knew not the day of her visitation!" God grant the awakening may come before it is too late!

The American Board of Missions to the Jews provides an efficient channel through which the Gospel message may be heralded to Israel of the world dispersion. We are in Jerusalem; we are in Poland, in Latvia. And we have been forwarding financial sustenance to Jewish Christian brethren in hate-ridden Germany and in blasphemous Russia. All these world undertakings in addition to a nation-wide and well integrated system of Gospel preaching here in America.

We do not believe the true child of God needs to be asked to fellowship in prayer and gift in so important a sector of His work and program. On the contrary, we are convinced that ignorance of God's purposes for Israel is the only reason why any child of God does not help Jewish Mission work. Sooner than we think, we shall be caught up to be with Him in the air; and together with the mystical 144,000 of the twelve tribes of Israel, we shall join in that beautiful celestial chorus, the song of Moses and of the Lamb. And our fellow singers in that heavenly choir will be Jews! And our blessed Lord will look to us with eyes so pitiful, Jewish eyes, and ask, "What did you do for my brethren?" Then think of your joy, when you will be able to say, "Yes, thank God, when I was down on the earth, I did love them, I did pray for them, and I did help with my money to tell them of their Messiah!"

Use the coupon if the Lord so leads you. You will receive "The Chosen People" regularly each month, and thus be kept in touch with the work all the year round. May God reveal to you His will concerning the seed of Abraham, the scattered sheep of the House of Israel.

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